



LIBRARY OF CONGRESS.

BV 3790

Chap. .... Copyright No. D5

Shelf .....

UNITED STATES OF AMERICA.















*C. Banks. Dillard. L. L.*

# Revival Waves

A BOOK FOR ALL PEOPLE ON THE  
BEST OF ALL SUBJECTS,

## The Revival Meeting

GIVING

INSTRUCTIONS IN EVERY DEPARTMENT OF WORK

PREPARATORY TO A REVIVAL, INTELLIGENT  
WORK IN THE REVIVAL, AND A SUCCESS-  
FUL HARVESTING OF RESULTS  
AFTER THE MEETING.

BY

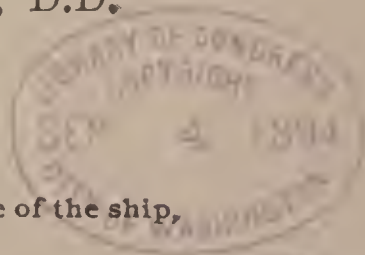
E. BANKS DILLARD, D.D.

ST. LOUIS, MO.

"Cast the net on the right side of the ship,  
and ye shall find."—*John xxi. 7.*

WITH REPORTS FROM THE FIELD.

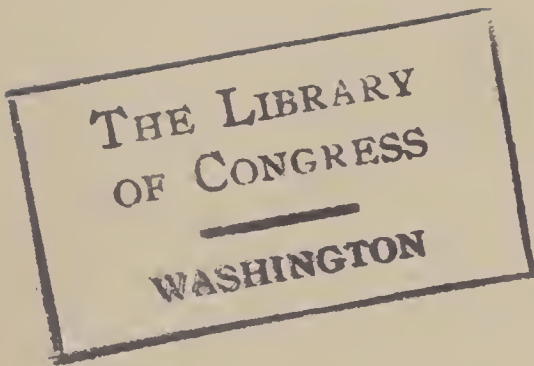
KANSAS CITY, MO.  
HUDSON-KIMBERLY PUB. CO.  
1894



7654-2

BV3790

.15



THE LIBRARY  
OF CONGRESS  
—  
WASHINGTON

TO THE MANY PASTORS AND CHURCHES WITH  
WHICH I HAVE WORKED  
IN REVIVAL MEETINGS, AND FOR WHOM  
I CHERISH FOND  
RECOLLECTIONS, THIS VOLUME IS RESPECTFULLY  
DEDICATED.

BY THE AUTHOR.

COPYRIGHT, 1894,  
BY E. BANKS DILLARD.





## PREFACE.

---

WHO has not felt the want of something short, cheap, and practical, bearing on the three-fold nature of the revival meeting? The size, cost, and want of practical information have rendered many works which are of great merit of no use to the average church-member.

Getting ready for the meeting, working in the meeting, and following up the meeting are not theoretical, but practical questions, and need to be treated as such.

We do not claim for this a perfect, but a suggestive outline of revival work; leaving to force of circumstances and Providential leadings perfect freedom for action so far as methods are concerned; attaching, as we do, more

importance to spiritual oversight than to iron-bound methods.

Pioneer. With this explanation, we send this little pioneer forth to the field; hoping it will be the forerunner of great revival waves; a guide to helping hands and hearts, amidst the smoke of battle and the shouts of victory; and last, but not least, that it may remain a companion to the saved long after the meeting has passed into history and the author has been forgotten.

Victory.

E. BANKS DILLARD.

## CHAPTER I.

---

### THE EVANGELIST.

---

THAT the evangelist is here to stay, hardly admits of a doubt. Is he a God-given or a man-made institution? When, where, and how may he be used? are questions which will doubtless commend themselves to the thoughtful consideration of every wise and successful pastor. Not only so, but often the laymen, Women's Aid Societies, Young People's Unions and Sunday-school workers are found in the very front, discussing methods of Discussion. work, result of revivals, and fitness of leaders.

In civil war, when the foundations War. of the government are threatened and the tocsin of war calls to arms the available men of the nation, great respect is had to the judicious selection

Leaders.

of leaders. So in a special campaign waged against the world, the flesh, and the devil, in what is generally known as the Revival Meeting, too much care cannot be exercised in the selection of a competent and efficient leader.

From sexton to evangelist.

In fact, every worker, from the sexton up to the occupant of the pulpit, should be chosen with great care; ability, piety, and a good reputation being regarded as essential. In every case, let the good of the cause direct in such selections, while favoritism and personal preference are lost in an all-prevailing desire to honor Christ and win souls.

Invitation.

As the leader may be considered the most important factor in the meeting from a material standpoint, we will now turn our attention to him. Suppose we call him Evangelist; though I do not wish to use the word in the sense of the modern evangelist exclusively, but in the sense of a selected leader or one who comes on your invitation to assume the responsibilities and direct

the forces of Zion during the special effort. That there is need for outside help we hope to show farther on.

No doubt the question is often asked, Wouldn't it be better to have nothing to do with evangelists, and is it not better to have a continuous revival all the year? To such we only have All the year. this to say: it depends on the kind of evangelist you get and the use you make of him while in your church.

One pastor, who declared to me he Pastor converted. would never have another evangelist in his church, has so far changed his mind that he has one employed by the year as assistant pastor.

It is always a dangerous expedient to stop doing well, to do better; therefore, we would advise those churches which are so fortunate as to have a revival all the year and conversions at every service, not to be weary of well doing, nor kill the goose that lays the golden egg. Golden egg.

But where one church has a constant revival, a hundred more are plodding along at a poor, dying rate, and

will continue so unless some special effort is made to draw new supplies of grace and fresh anointings of the Spirit. It has always been so and doubtless will so continue to be.

What are we doing? It is not a question in this case of what we might do or what it would be better for us to have, but, What are we doing and what is our present condition? With such questions of a practical nature do we come to deal, and not with speculative theories of what might be.

Who is he? With the above remarks, we come to inquire, Who is the evangelist and by whose authority does he come? Again, What is his work and how can it be accomplished?

Out of a job. We answer question first by telling who he is not. First: He is not necessarily a pastor out of a job; one of the wounds which evangelism has received in the house of its friends is the often-repeated experiment of would-be preachers, who have failed at every thing else, imposing themselves on the



churches and parading before the public like Simon Magus, giving out that they themselves are the great power of Great power. God. But as water cleanses itself by action, so these will soon find their level, and the real worth of the true evangelist become more appreciated. Prejudice will die of starvation, while Starvation. the voices of these sons of thunder will be heard throughout the length and breadth of the land.

Again: He is not necessarily a crank, a pessimist, or a sensationalist. Nor need he take a contract to furnish Taking a contract. the slang on which to feed the morbid appetite of the average secular newspaper reporter. A crank is a splendid appendage for a grind-stone, but a terri- Grind-stone. ble failure on the wheels of Zion.

Every pastor knows that an average secular paper will not publish any Secular paper. sermon of his unless it has the sensational element in it. Yet when it comes to selecting evangelists, they demand for him a regular patent medicine advertisement; and he who has the most

Write him up. unscrupulous friends to write him up, reporting converts by the thousand at the rate of a hundred per sermon, not ten of which can be found twelve months hence, generally is called at long range to fashionable churches with big pay and great praises.

After the battle.

But after the smoke of battle has died away and the church begins to waken up to the fact that she is full of unconverted material, then the reaction comes; and all evangelists are put in the balances and weighed together—failings and virtues are alike condemned, and every man called by the name of evangelist is anathematized.

Who is he?

Again: We beg you to notice that the faithful evangelist is a man of God, holding his commission under the same government and preaching under the same “Go ye and teach all nations” as does the pastor.

Philip.

For the correctness of this position we would cite you to the fact that Philip was an evangelist. Read Acts 21:8: “And the next day we that were



of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him."

Again: Hear Paul's instruction to Timothy (II. Timothy 4:5): "But watch Timothy. thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

We will only mention one more passage, to-wit (Ephesians 4:11-16): "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the Body of Christ. unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they

lie in wait to deceive; but speaking  
The truth in love. the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Surely, this instruction is not intended to divorce any of the working forces of the church, whether pastors, teachers, or evangelists; but to the contrary, drawing a practical lesson from the functions of the human body, shews not only the place for every one, but  
Every one in his place. the demand for every one in his place, in order that the whole body may be complete and all work in harmony to the glory of His kingdom.

Indeed, the relation is often so close that teachers often make pastors, and many pastors are very successful evangelists. I verily doubt whether any  
Thoroughly equipped. man is thoroughly equipped for the try-

ing and responsible work of an evangelist, who has not been brought face to face with the demands of the field in the school of the pastorate. If three years in the seminary will fit a man for pastor, ten years in the pastorate will Pastors make evangelists. be as wisely spent as preparatory to the responsible calling of the evangelist; and even this will only produce a failure unless God has endowed him with special gifts for this line of work. That there are men so endowed, I presume no one will dare to question; but it should be remembered that evangelists are no more like Jonah's gourd Jonah's gourd. vine than are pastors and teachers.

Again, the idea that a man must be qualified, to teach the ways of righteousness, in the school of the devil and learn the language of Canaan amidst The Devil's school for gospel preachers. the vile profanity of the saloon, the gambler's hell, and the harlot's home, is to me a strange commentary on our theological seminaries.

If I were to judge of their fitness by the way such men are sought after, Warning.

then I would urge the endowment of a whisky-seller's chair in all our colleges; demand that every theological professor should be an expert euchre-player; and I would advise all aspiring young men to become drunkards as the foundation-stone on which to build a career of great usefulness in the future.

It is certainly wise to follow the  
Advice of Paul. advice of Paul as to first proving men; then, if found faithful, entrust them with the responsibility of leaders.

But be it known to you that we are far from believing that notices in secular papers, stories about departed mothers, graphic descriptions of mid-  
Midnight horrors. night horrors painted from actual experiences, are essential to evangelical qualifications or desirable supplements to the Gospel of Christ.

I call you to witness that in many cases the preacher's mother or wife is the central thought; while Christ and  
The Cross out of sight. the Cross are lost sight of in the flood of emotion elicited through sympathy for the speaker.

The modern idea, that a wise pastor and a foolish evangelist are of mutual importance, has been tried to the detriment of many churches and the compromise of much good.

It is a fact that the nature of the preaching will determine the results of the meeting. D o c t r i n e preached determines after results.

Many pastors and workers make a mistake in looking at various methods as practiced by different leaders as fruitful sources of harm and magazines over which to walk with great caution. That there is danger we readily admit; but as we once told a pastor in regard to his deacon locating the devil in the organ, by saying, "I have no doubt but he is there, but I believe he is in the deacon instead of the organ": the danger is in the preaching and not in the method. A mistake. Great caution. Devil in the organ.

Truth will work in most any harness, but error will kick the church to pieces in golden gear. Golden gear.

If wisdom, discretion, and sound logic are essential to the fallowing of



the ground and sowing the seed, how much more is it to be desired while reaping the golden harvest. Much faithful sowing and many well-cultivated crops have been wasted for want

Wise reapers. of wise reapers.

That the Gospel is the power of God unto salvation is as true now as in the first century; and men are still saved by the foolishness of preaching, and not foolish preaching.

Truth, sensa-  
tionalism,  
excitement. Truth is mighty and must prevail, but sensationalism and animal excitement, like forest fires, only survive the smoke of the present to leave in their wake a blasted field with paralyzed effort and a darkened future.

A subject of prayer. With these remarks in the way of caution, I may be pardoned for suggesting that in the selection of outside help in the way of a leader, it should be made a matter of prayerful solicitude, and the entire church, so far as possible, should be brought into harmony and hearty sympathy with the move.

In every case where it is possible, a

judicious committee should be sent to <sup>Committee</sup> investigate and see for themselves. Where the man is actively engaged, they should attend two or three services with a view to a full report on their return. This should be done several weeks, or months if possible, before demanding his services.

The selection having been made, notify him at once, giving him an honest and true statement of your condition, financially, spiritually, and especially the material at hand on which he will have to work. Never wait until you want a man's services to call him, unless you want a man who is no account for any one else, as competent men are always engaged and none but idlers are lying around home waiting for a call. <sup>Notify him at once.</sup>

Don't try to hurry him away from some other field, but exercise patience and remember it is the same cause and the same Master. It is bad policy to <sup>Do not hurry him away.</sup> leave interest in one place to run the risk of finding or working it up in an- <sup>Bad policy.</sup>

other. He may disappoint you a week or so for the sake of those to whom he is showing the way of salvation. But then, you will have not only more time to get ready in, but will have a claim on him to do the same for you.

Absent from  
depot.

Then when he comes, don't be conspicuously absent from the depot, but have a committee to meet him. Treat him with as much respect as political parties do their leaders. If you act as though your man didn't deserve any respect, you may rest assured he will receive but little.

Don't be afraid

So far as the man is concerned, get one you are not ashamed of; then don't be afraid to speak of him or his work whenever it shall be convenient.

Reception at  
the church.

It would be a good idea to have a reception at the church—say in the lecture-room—for the purpose of becoming acquainted and talking over the work; have a few songs and a prayer.

Be free; don't think of him as a stranger, but as your leader, sympa-



thizer, and helper. Some members of some churches stand off as though the evangelist were a leper or a wild beast just from the forest. Remember he has <sup>Just from the forest.</sup> just left a host of friends and a warm meeting, therefore he feels the change any way; perhaps he has a beautiful home and a loving wife with several curly-headed little girls and bright-eyed, bouncing boys; but they are all <sup>All far away.</sup> far away, and while you are in the bosom of your family, he has not seen his for months. Oh, how he needs sympathy! How he longs for home and loved ones! What a sacrifice he is making, eternity alone can tell. <sup>Eternity.</sup>

Many persons think of the evangelist as a dead-beat, or at best a money-gatherer. <sup>Money-gatherer.</sup> Alas, that many preachers, who ought to know better, often indulge in such loose remarks!

If the pastor who has preached twice on Sunday feels tired and tosses on his bed, as he often does half the night, with wife to bathe his head and <sup>Bathe head and feet.</sup> children his feet, in his own warm

room, in the bosom of his family; how must it be with the evangelist who, without home or loved ones, lies down all alone in a strange house on a bed in which no one has slept for months, without a kind word or helping hand, after preaching twice every day for weeks and from three to four times on Sunday? He has not only preached, but led and planned the work for several hundred people; received one hundred suggestions from persons who only exposed their ignorance, none of which agree in wanting the same thing; has been called a Campbellite and a hard-shell Baptist in the same breath; one person saying he has too much excitement, and another saying, "Why don't you preach on repentance?" one woman saying, "I want you to pray for my husband, he drinks," and another saying, "Pray for my lost boy"; right in the midst of the sermon, a mother holds up her two-year-old child for public exhibition; and three girls, whose only redeeming feature is

Without home  
or loved ones,  
a strange  
house, with-  
out a kind  
word, no  
helping  
hand.

A busy man.

V a r i o u s  
charges and  
a hundred  
suggestions.

He drinks; a  
boy lost; a  
child found.

their teeth, which they make conspicu-<sup>Show their teeth.</sup>ous in that they have been giggling and nudging each other all the service, are finally given the much-needed reproof and some are pleased and some mad. In next morning's mail comes the grocer's bill, the butcher's bill, and <sup>Bills, bills.</sup>perhaps the coal bill, to say nothing of the rent; then a postscript from the good woman at home to the effect that she needs some winter clothes and Bessie's feet are almost on the ground; and then she says, "Do, please, come <sup>Do please come home.</sup>home. I never wanted to see you half so bad in all my life and the children are always talking about what they will do when papa comes home."

Thus the nerves of the real evangelist are always taxed. Last but not <sup>Always so taxed.</sup>least of his troubles is the consciousness that as soon as he lands he is being sized up; his countenance, his dress, his language, even his prayers, are regarded as public property; and <sup>Public property.</sup>every person in town, from the boy <sup>Every person in town.</sup>who says "Where did you get that hat?"

to the venerable and scholarly pastor, is judging his morals, his doctrine, and his ability.

Often while he is trying to benefit the church, a large per cent of the membership are out among the trashy elements of the street, talking in a jesting way about "That preacher what they got over at the Baptist Church."

Christ wounded in the house of His friends.

Thus the cause of Christ is wounded in the house of its friends.

At the same time, the evangelist, who has paid his fare out of his own pocket, is plainly given to understand that if he has a good meeting, he will get fair pay for his time; otherwise he will be like a poor boy at a husking—in other words, severely left.

A poor boy at a husking.

Roses which bloom.

These are a few of the roses which bloom in the path of the evangelist; only a few of the causes which produce the midnight tossing, burn the light all night, and hang the open watch on the head of the bed.

Now in concluding this chapter, if I have been able to throw out a search-

light by which churches may be enabled to protect themselves against the employment of dangerous and irresponsible men on the one hand, and the better and more brotherly consideration of faithful men on the other, I shall feel that my work has not been in vain. The search-light.

“By their fruits ye shall know them. Tests. Men do not gather figs of thistles nor apples of thorns.” “Be as wise as serpents, and as harmless as doves.” Qualification.

“Having once put your hand to the plow, never look back.” The Master Press on.

has commanded us to “go into all the world and preach the gospel to every creature.” How dare any man to say, The imperative command.

“Stay in your own city, or wait until I see fit to call for you.” In the language of one of the Apostles, “Whether it be better to obey God than man, judge ye” Obey God.

“The harvest is great and the laborers are few.” Laborers.

“So come with your sickles, ye sons of men,  
And gather together the golden grain. Reaping.  
Toil on till the Lord of the harvest come;  
Then join in the glory of the harvest-home.”



## CHAPTER II.

---

### GETTING READY FOR THE MEETING.

---

HAVING noticed the evangelist in the preceding chapter, we now come to notice briefly some of the causes which seem to demand his presence.

In the harvest  
field.

We mean no disrespect when we say that many of our pastors are wise to sow, faithful to cultivate, but are unskilled in harvesting. Many a faithful pastor, full of consecration, sound in doctrine, and faithful in service, has felt the need of outside assistance in revival work.

A mistake.

One of the most faithful pastors in Illinois said to me, "I have been pastor here for eleven years and have never had an evangelist before; but I see my mistake, and had I my time to go over

again, I would have a good evangelist every year to help gather in the harvest."

It is rarely the case that you find a <sup>Many virtues.</sup> pastor who is a fine preacher, a good pastor, a fine indoctrinator, a successful combatant of error, and at the same time a good revivalist; and even though such were the case, it would be wise to have help and not use him up all at once. Such a preacher is worth saving. <sup>Preacher worth saving.</sup>

Besides, it won't hurt him to hear some preaching from others. How often is it the case that the weary working pastor is among those most benefited! He has heard himself <sup>He heard himself.</sup> preach over and over again until he feels the old Gospel would take on new life and awaken a deeper feeling in his own heart than it ever can from his own lips. My experience is that a preacher is seldom pleased with his own sermons, and while he feeds others, his own spiritual pasture is barren.

Paul longs for the eloquence of <sup>Eloquence of Apollos.</sup> Apollos, and Apollos, tired of his own

eloquence, looks forward to the time  
 Logic of Paul. when he can feast on the logic of Paul.

Surely, of all men, preachers should  
 Love each other. love and sympathize with each other.

How sublimely unselfish was the utter-  
 ance of that prince of divines when he  
 said, "Whether Paul or Apollos, so we  
 preached and so ye believed." Again,  
 "One soweth and another reapeth, but  
 Rejoice together. both rejoice together."

How the Christ-like pastor can help  
 Help each other. and encourage the working, self-sacri-  
 ficing evangelist by opening up the  
 way for him to work, using his influ-  
 ence for him, not only in his own church,  
 but in other churches and with other  
 pastors!

Where is the evangelist who would  
 be so lost to manhood, to say nothing  
 of religion, as not to strengthen such  
 a pastor; if need be, smooth out the  
 wrinkles in his field; suggest a raise in  
 salary, an extra purse, a gold watch,  
 or a vacation? all of which, to my  
 knowledge, have been repeatedly done,  
 at the suggestion of the visiting  
 Smooth out the wrinkles.  
 Happy suggestions.



brother. How true it is that the "liberal soul shall be made fat, and he that watereth shall himself be watered"!

Again: Where is the pastor who has not seen weeds growing in his field, <sup>G r o w i n g</sup> <sub>weeds.</sub> yet their nature was such that he dare not attempt to cut them down? How church dissensions, family and neighborhood quarrels, as well as popular sins among his own flock, break his heart and drive sleep from his eyelids! They become a mighty cactus; no one <sup>Mighty cactus.</sup> can touch them without getting stung in a dozen places.

The very fact that the pastor is on the field, that he knows the parties and is acquainted with the circumstances, often renders him a Samson in the <sup>A Samson.</sup> churches of an exultant Delilah. To say nothing is death to the church; to <sup>Helpless.</sup> attack them is death to the pastor. How many faithful men on the line of heroic duty have had their heads cut off with a request to resign, and tied on with a string of resolves!

Deacon Finanghazer pays a hun- <sup>Pays a hun-</sup> <sub>dred dollars.</sub>

dred dollars on the salary ; therefore, if the preacher says anything against dancing, his fashionable daughter will take offence, and her devoted father won't give but fifty next year.

His manly son. Luke McGlue gives another hundred. His manly son gambles until three o'clock on Sunday morning ; but if the preacher says anything about Mercury goes down. card-playing, the mercury goes down fifty degrees in his hide-bound pocket-book, until finally the preacher must either preach about the Jews, who are never there, move, or starve.

He comes up on the scene. But the evangelist comes upon the scene, a stranger, a party to no one's quarrels, a special friend to no one, with neither kinfolks nor enemies in the place, ignorant of the fashionable or damnable sins of the community, and on general principles attacks sin of every kind without fear or favor ; with no place to lose and none to seek.

D a m a s c u s blade. He wields his Damascus blade with masterly skill, and in the name of the

Lord demands that Christians reform and sinners repent.

Again: We think the field should be surveyed carefully as to its available <sup>Survey the field.</sup> resources, but in no case should the question of time be considered.

Some fields might have a great <sup>No question of time.</sup> harvest twice the same year, while the nature and material surroundings make it impossible in some others once in five years.

We have no hesitation in saying that the modern idea of an annual meeting as practiced by some churches is a mistake, and especially so far as getting an evangelist is concerned.

If you wish a good little meeting <sup>A good little revival.</sup> among yourselves, meet every evening; have a social meeting, sing, pray, testify; have a sermon occasionally from the pastor and in this way edify one another; but don't plan a great ingathering and burden yourselves with extra <sup>Unnecessary burden.</sup> expense to gather where there is comparatively nothing to gather, simply to say, "We had our annual meeting."

Time has but little to do with God's plans. The husbandman whose field is barren seldom gets his neighbors to help harvest: so there is little wisdom in planning and praying for a great ingathering where there is no available material from which to gather. The wisest and most successful evangelist Material not carried. never carries with him the material, but is forced to yield to circumstances and take the field as he finds it.

This alone will account for the fact that an evangelist will have great success in one place and very little in the next. Christ did not make hungry people. Christ fed five thousand men on two loaves and a few little fishes; but it was the food he multiplied, not the hungry.

But while in some cases, as indicated before, too much is expected, perhaps the other extreme is more likely to prove detrimental to the cause; for while some over-estimate, many under-estimate the available material at hand.

It is perhaps a question, often, of

more magnitude, as to how to use material than where to get it. There are <sup>Material and how to use it.</sup> gray-headed fathers, talented sons, beautiful daughters, and a dozen brothers-in-law of the church, to say nothing of the hundred outside the pale of affection who seem to rise out <sup>Rising out of the ground.</sup> of the ground.

How often is it the case that men are not only reached, but saved, in the meetings, after drifting with the current for twenty years! I have in my possession a letter from which I make the following quotation: "I had not been in a church of any kind for twenty-four years until one of your cards was handed me on the street. I am now trusting in Jesus, and intend, by the help of God, to live a Christian life."

I remember well an old gentleman by the name of Jordan, who lived in hearing of the church and had not been there, I am credibly informed, for eighteen years. The pastor's daughter <sup>The pastor's daughter.</sup> called on Saturday evening and invited



him to come and hear the new preacher.

Streaming  
eyes.

To make a long story short, the old man, with streaming eyes and tottering steps, came forward and confessed his Savior the next day.

See the field.

These are only a few of many cases of a similar nature which have come under our own observation. Oh, my brethren! let us lift up our eyes and

Gates of the  
vineyard.

behold the fields; they are ripe unto the harvest. Old men and maidens, young men and children are standing

Riding the  
white horse.

at the gate of the vineyard. Men of little faith and men of no faith, moralists, sceptics, drunkards, and harlots are alike awaiting the Rider on the white horse. Oh, brethren! who knows but we have come to the throne for such a time as this? Let us have faith in ourselves, faith in the people, and above all, faith in God.

Victory or  
death.

In the battle of New Orleans, General Jackson said, "The watchword to-day is 'Victory or death!'" So let us raise the blood-stained and time-honored banner which streams from old

Calvary's rugged brow, and cry, "On to the victory!" It is a goodly land, and in the name of the Lord we are able to possess it.

In view of the crying demands for supreme effort, surrounded as we are Surrounded by thousands. by thousands of the unsaved, some falling and others dying, shall we content ourselves with singing "Work for Jesus," or shall we go to work with might and main?

Let us work as faithfully, as untiringly as if everything depended on us; then trust as implicitly in the Lord as though nothing depended on us. Let us be wise as the children of the world, who serve the mammon of unrighteousness. All great movements of the Great movements. world, whether of a political, social, or financial nature, have to a large extent been the fruitage of thought, agitation, and effort; so you must meet and talk of the work and pray for the meeting. Zeal Zeal on fire. on fire, truth on wheels, and prayer on wings will bring heaven near, arouse the community, and revive the church.

Now then, having decided to hold a meeting and selected an evangelist, we find ourselves coming to solve one of the most difficult and yet important of all the problems of Christian work —to wit: that of getting ready for the meeting.

Getting ready.

Variety of talent.

Difficult because, first, of the variety of talent, intelligence, and convictions of the workers. Some have great zeal and little knowledge; while others have great talent, but no zeal. Some are over-zealous, while others seem to have no part or lot in the matter. Some are so cool and deliberate in what they do that they rather repel instead of draw those with whom they labor; while others will not do or say anything unless they are so near crazy with excitement that they have neither prudence nor self-control.

Material.

Difficult, second, because of the nature of the material with which we have to work, and the thousand and one different ways in which men can be reached. However, it must be borne



in mind that often what will move one man will disgust another; therefore no general rule as to details of work can or ought to be given. Every earnest worker will find that his own field of operation and his own fitness under the guidance of the Holy Spirit must determine his mode of operations. This applies with equal force to work before or in the meeting. There are, however, some suggestions as to getting ready for a meeting which seem to us of such practical importance that we could not leave them out without doing violence to the cause we are trying to advocate.

No rule can be given.

Suggestions.

As the material or temporal phase of the work, while important, is less so than the spiritual, we therefore call attention to the human side first. May we introduce it thus, with a big D?

Human side.

Don't mind about the new dress. The adornment of the soul is more needful for revival work than the body.

Adornment.

Don't plan to go off on a visit just as the meetings begin, nor leave home

visiting.

while they are in progress. If you ever intend to be any account as a Christian, then is the time. It would  
 A poor soldier. be a poor soldier who would be on duty and answer roll-call every day except the day of battle. You need the meeting; the church needs you. Postpone or cancel your engagement.

Entertain company. Don't stay at home to entertain company, but kindly invite them to church with you. If they will not go, give them to understand that you are engaged in a great work and however much you would enjoy their company, duty to your God is paramount to everything else.

Fishing for lovers. Don't make the meeting a time to fish for lovers, nor neglect any duty on account of your escort. The young lady who has to play truant with her God to win a man, gets one at great cost.

Sixteen inches. Don't think it your duty to fill up sixteen inches of a bench; a dummy would do the same. But take an active part; throw your soul into the work;

sing, pray, speak to someone. Let it be said of you as of Mary, "She hath done what she could."

Don't keep the house-girl at home The house-girl. because she is hired. Her soul is as valuable to her as yours is to you. Besides, if you can get her converted, she will make you a better domestic, unless religion is a cheat.

Don't keep the store or the office Shut up the store. open during the hours of service in your church. Close up and let the clerks come. They will not steal your money afterwards and your customers will have more confidence in them. Remember that money made at the expense of souls is the price of blood, and ought to burn any good man's pockets.

Don't keep your children from Let the children come. meetings to study their books during the revival. If their souls are not more important than their minds, then the gospel is not what it claims to be, and your profession is a fraud. Besides, you have all the scholastic year to send them to school.

**Indifference.** Don't appear indifferent, as it distresses the preacher and has a bad effect on sinners who are watching your every expression.

**On time.** Don't be late. The industrious farmer don't wait for the light, and tardy pupils seldom stand well or do much in school. Some church members come to church like a Texas steer with a lasso around his neck; then leave like the house was on fire. If you want to ruin your meeting, go thou and do likewise.

**Help the preacher.** Don't stay at home and wait for someone else to work up an interest before you come. If all the members were to do that way, who would the preacher have to help him, and when do you suppose the interest would start? If you have a right to stay away, then every other member has the same right. Almost any horse will pull at the top of a hill, but they are not needed then. So it is more important to weep at the beginning of the work than to shout at the close.

**At the top.**

Don't dictate to the leader nor find fault with his plans. The time to do <sup>The time for fault-finding.</sup> this is before you invite him. If you have been dressmaking for five years, how would you like it for some lady, who never even makes her tea-gown, to come in and tell you how to make a wedding robe? Or, if you were a doctor, how would you like for a lawyer to criticise your prescriptions? Give your leader credit for what he knows, and don't think you can come from the farm, store, cook-room, or office and be better posted on revival work than the man who has studied, planned, and led thousands before he ever heard of you. Remember it takes executive ability, <sup>Remember.</sup> brains, and heart to make a first-class <sup>No brains necessary.</sup> evangelist, but neither is essential to a fault-finder.

Don't act as if you weighed a ton <sup>Weighed a ton.</sup> when the time comes to rise in your place. Whatever you do, do it cheerfully. Carry out the commands of your leader without hesitating. Perhaps he is looking beyond this move to another,



and while it may seem for the present useless and out of place, just as soon as you obey, then the next proposition will show its wisdom and develop the very best results.

The Savior said to the apostolic college who were being instructed for future work, "What I do thou knowest not now; but thou shalt know hereafter."

Don't tell converts to wait and try themselves before they join the church, unless you believe your opinions to be superior to the command of Christ.

Uniting with  
the church.

Who shall  
command.

There are two essential reasons why persons should join the church. The first is a selfish one; to-wit, personal benefit. And who needs the affectionate embrace of a loving mother more than the new-born infant. But these Solomons of the nineteenth century would lay the infant out-doors to starve and put the grown man to nursing.

Solomons.

Two reasons.

Again: the second reason is a benevolent one, by which the person is enabled to cast in his mite of influence,



talent, and effort to do good to others.

Surely this is the aim of all those who have been brought from darkness to light. Then why not begin at once, Begin at once while the visions of the Cross are still fresh and the voice of pardon is still ringing through the chambers of the Chambers of the soul. soul.

“Then will I tell to sinners ’round  
What a dear Savior I have found.  
I’ll point to Thy redeeming blood  
And say, ‘Behold the way of God!’ ”

Oh! the power there is in the influence and counsel of the soul, fresh from the spiritual fountain, washed in the blood of the Lamb, saying, as he goes in the way of obedience, not to be a Obedience. child, but because he is a child, “Come and go with us; we will do you good.”

Some time since, we were in a meeting in the State of Missouri. A judge, A judge. his wife, son, and daughter were all converted. On Saturday after morning services, some twelve hundred people went with us a few hundred yards to a beautiful stream, where the water was Beautiful stream. clear as crystal and the very trees

seemed to be clapping their hands and the beautiful landscape was alive with teams, carriages, buggies, horses, and wagons. How it carried us back to the time when the voice of the first Baptist preacher was heard amidst the crowds of anxious listeners on the banks of the historic Jordan! Here more than a score of souls, including the judge, his wife and daughter, were buried, in obedience to Christ, with him in baptism. On the way to the water I overheard the judge say to another middle-aged gentleman by the

Come and go  
with us.

same name, "Come and go with us. Let us all go together. You intend to be a Christian sometime, why not now?"

Oh, how my soul went up in prayer to God that the judge might win his man!

The baptism over, the crowd is dis-

One lone man

persed; I see one lone man standing off to himself as if chained to the spot by a magic spell. I approached him. It was the judge's man, with his face bathed in tears and his lips moving in prayer. Advice and example under the

influence of the Spirit had done its work; the man was converted and publicly confessed his Savior the same day.

With these reflections we come to notice the spiritual side of the question <sup>The spiritual side.</sup> how best to get our hearts ready for the meeting. O that the Spirit of God would inspire us as we point to this, the most important question of time and one which will tell for eternity! If the great majority of regenerated souls are brought forth in the revival <sup>Brought forth.</sup> effort, as we are sure is the case, then how important that effort. What need there is for thorough preparation. How like the psalmist we need to pray for the joys of salvation as preparatory to teaching transgressors the ways of the Lord.

Here all around us are our loved ones, our friends, and our children dead in trespass and in sin. For a long time we have been awaiting the coming <sup>The Master coming.</sup> of the Master. Now that He is near the city, who does not feel the importance of moving every stone? See Him <sup>Move every stone.</sup>

as He weeps in sympathy while there is a stone in the way; but let it be moved, and sympathy turns to power, death to life, and sorrow to joy.

Man's extremity is God's opportunity. The mistake we often make is in steadying the ark instead of moving obstructions from the way. Clear the way, and the ark will steady herself; and may God help us to do so.

The ark, a bad mistake.

Where to begin. How to prepare.

The first preparation of a spiritual character should begin in the pastor's study. Having once conceived the idea of a special meeting, he should begin the preparation of each sermon with earnest secret prayer for that guidance and oversight of the Holy Spirit which is so essential in the selection of the text and the preparation of the sermon. For several weeks his

How the pastor should preach.

sermons should every one point to the one aim. His soul should be in his words. He should insist on more consecration among his people, and urge upon sinners the importance of repentance. His prayers and public utter-

ances should all point to the coming meeting. He should redouble his diligence in visiting his flock. The family visited in every case should be prayed with, regardless of circumstances. When a pastor is ashamed or afraid to call his members to prayer in their homes, it is time for him to resign. <sup>In the homes of his people.</sup> The burden of his conversation as he goes from house to house should be the meeting. In this way, the fire burning <sup>Time to resign.</sup> on the altar of the pastor's heart will catch among his people, and they, falling into line, will hold up his hands and, with a hearty amen, second his every move. <sup>Fire on the altar.</sup>

Again, every member of the church should be urged to pray at least once a day, say on going to bed, for the meet- <sup>Going to bed.</sup> ing. To the unconverted the coming meeting should be urged, both in public and in private, both by pastor and laymen, as the one opportunity of his life to seek the Lord. In this way the fallow ground may be broken up and the hearts of the people made ready for the <sup>Breaking the fallow ground.</sup>



work. All difficulties and hard feelings among brethren should be settled and gotten out of the way.

A mill-stone. If a mill-stone about the neck of one offender of God's children and the sea is a suitable burying-place for him, what must be the condition in the sight of God of that one who allows his temper or stubbornness to clog the wheels of Zion and, by defeating the purposes of the Spirit in the revival meeting, send souls, for whom Jesus died, hurling into a vast eternity, unsaved. Alas, alas, that such a man should have ever been born or that such a man should not have died in the day of his birth! But for the abounding mercy of God, we would lose all hope of such a one; but what will heaven be? what will heaven be to the man who remembers that on his own account others are lost? "Let us therefore be co-workers with the Lord, and fellow-helpers to the truth," knowing as we do that love's labor is never lost, and that the end to be obtained is worth all



the sacrifice of feeling, humiliation, or mortification we can possibly endure.

Good and conscientious brethren will differ with us in outlines of work, but, after all, they are striving for the same end. Let us bear with them in patience, give them credit for being honest, but at the same time give them to understand we have no time for debating plans when the time for action Time for action. comes.

One preacher told me to my face he had no use for evangelists, and had made it a point to oppose every one from Elder Knapp down. I learned from good authority that the same brother was in the habit of getting drunk A drunken opponent. every court, and had on several occasions, been helped in and out of his buggy in a high state of intoxication.

Another good brother, who had tried his best for three weeks to have a revival and closed it an utter failure, found it necessary to preach an hour and thirty minutes against revivals. O consistency, thou art a jewel!

Consistency a jewel.

But to the subject. While I would lay great stress on public and secret prayer, we would suggest that the ladies of the church will, for several weeks, meet daily from house to house, talk about the work, and present the names of those in whom they are especially interested. Have a list, give a copy to each member of this prayer circle, read out the names, and together pray for each one separately. We have known this done with great satisfaction to the members of the circle and immediately followed by one of the greatest revivals it has ever been our privilege to witness. We venture our judgment that no set of Christian ladies will ever try this plan in vain.

Again, here is a fine field for the Young People's Union. Get your young people to look up and take in associate members for weeks before the meeting begins. Have them each to take a list of names and make them special objects of prayer both in the Union and in their homes. In this way the young

Christians of the church will be enlisted in the work and have something practical they can do. Something practical.

These associate members, as a rule, will be among the first fruits of the revival meeting. We have known it so in the past.

Again, there is the Sunday-school. Work for the Sunday-school. Oh, what a power for good, if wisely managed, and how it will tell on the results of the meeting!

Each teacher should be labored with in private by the pastor and superintendent so as to be thoroughly enlisted in the work. This having been done, let the superintendent suggest to each teacher, in a private way, that the classes of all those believed to be of accountable age be spoken to by the teacher, and that the teachers get a list of all the members of their respective classes and visit them at their homes, and in every way prevail on them to attend the meeting, and if opportunity presents itself, have them on such occasions kneel with you in prayer. In this

Gathering material.

way much material will be prepared for the meeting; many Christian hearts will be burdened for souls; and many loving hearts will rise to call you blessed; and your name will find a warm response in many hearts after your work is done and you have gone to your reward.

Invite your friends. Assist the unfortunate.

We would farther suggest that a very efficient and in many cases successful way of work in preparing the way is to invite your friends to come and stay with you and attend the meeting.

A little assistance by way of conveyance rendered to the feeble or the poor often tells with fine effect.

Again, when your soul is stirred and your heart goes out after some one, get down on your knees and pray for such a one. Then get up and, trusting in the Spirit of God to direct you, put your thoughts on paper and direct it to the individual. He will read it all alone and no doubt will drop a tear on the silent page which has spoken so lovingly to his soul.

A silent but strong appeal.

These all tell with fine effect on the meeting, and bring a revenue of unquestionable benefits to the self-sacrificing worker. Four men brought one to Christ, but when he got there he had the four with him. So in working to bring others to Christ we will be there ourselves, and oh, what a place to be! Oh, what a place to be!

See that mighty ocean as she rolls to far distant shores, bearing on her bosom the commerce of nations; look up on that giant of the everlasting hills as he stands on his granite foundation and lifts his snow-capped plumage beyond the thunder's home; and remember that one is a union of drops and the other a union of grains. Power of little things.

So that revival wave, before whose tidal sweep the kingdom of darkness trembles and Satan flies, is but the weakness of human effort flying with wings of divine power, crying, "The sword of the Lord and of Gideon!" Flying with wings. "When thou hearest the sound of a going in the tops of the mulberry-trees, then thou shalt bestir thyself." Sup-



posing these instructions have been carried out to the letter and in the spirit by those whose eyes have scanned these lines, we know of no better way to leave the drill for the active campaign than by giving the final command in the following order:

Final com-  
mand.

“Move forward, valiant men and strong,  
Ye who have prayed and labored long;  
The time has come for you to rise,  
For now the sun rolls up the skies.

“Move forward, each and every one;  
The golden harvest has begun.  
Ye reapers, come from glen and glade  
And wield the sickle’s glittering blade.

“Move forward, reaping as ye move;  
Angels are watching from above,  
Around are witnesses a host—  
Arouse ye now and save the lost.

“Move forward, move forward all along the  
line;  
Move forward, move forward—the light be-  
gins to shine.”



CHAPTER III.

---

IN THE MEETING.

---

HAVING discussed at some length the church before the meeting, it is now our privilege to take our auditors with us to what seems to us an ideal meeting. [This is a picture or description of a meeting actually held in the city of Peoria, Ill., just as seen by a committee sent from the First Church to the Bethel Memorial Church, on whose report and recommendations we were invited to the said church.] The first thing which attracts our attention is the crowd. Oh! what a crowd. We see the pastor coming; he walks like he was doing business for the King. He looks cheerful, shakes hands—in fact, has arrived some fifteen minutes before time in order to welcome strangers, see after the ventilation and tempera-

The committee arrives.

How to get the crowd.

Fifteen minutes before the service.

ture of the house, see that the ushers are in place, that the sexton has a pitcher of water for the speaker or to use in case someone should faint, as is often the case in great crowds; also to look up those who sing well and get them on the choir-stand, which is very essential in a great meeting. The ordinary church choirs are not sufficiently large, and in many cases cannot be depended on.

A talk with the  
pastor.

So we venture to ask the busy man a few questions. First question: "How did you get such a crowd?" Answer: "Oh, well," he says with a smile, "we have been looking forward to this for some time. I have had prayer-meeting every evening for some time. Have visited and prayed with every family connected with my church and several outside. Have urged the people to get

Clearing the  
way.

everything in the way of entertainments, literary circles, festivals, and everything of a social nature, out of the way. Have urged them to come to the meetings in the very start. This

is desirable for several reasons: first, it Reasons. gives the meeting a good healthy start, it attracts the unconverted, it encourages the evangelist who comes a stranger, it facilitates work, shortens the stay of the evangelist, and is less expensive. Besides, we have a woman's praying circle, our Young People's Union, and Sunday-school teachers all enlisted All enlisted. and at work. Besides, we have given notice for the last two weeks in our daily papers of the coming of our evan- The Press. gelist. This, together with the use of a thousand tasty invitation cards, has not only kept the people informed of our movements, but has created a desire on the part of many to hear the evan- Hear the evangelist. gelist.

"Then, you see, we have a room where the praying forces of the church meet and pray for half an hour before services begin in the main room. By the way, it is time now to begin that meeting; let us go in."

Here we see the leader of the meet- The preparatory meeting. ings. He is a plain man with easy

manners, looks a little foppish at first, well dressed, has a bright eye and a determined look. His appearance is that of a man who has something to do and means business, on time to the minute. The room is full and the meeting starts. The pastor leads and the evangelist throws his soul into the work, the brethren and sisters lead in earnest prayer, several testify for Christ, some of them have brought a loved one and request for such special prayer, which was offered with great earnestness, and just as we were closing the meeting to go in the audience-room, where the great crowd had gathered and the singer had been leading in song for some time, two young ladies from the Sunday-school were converted. When I saw this and heard the pastor's explanation, I was not surprised that the whole community was awakened.

A talk with  
the pastor.

We took occasion to ask the pastor if his evangelist said much about repentance. "No," said he, "but he has preached sermon after sermon to pro-

duce repentance. He believes in the law as a school-master to drive men to Christ; with him hell is a reality, and he does not hesitate to say so. He thunders with the law from Sinai, and leads the penitent to Calvary; don't say much about his or anybody's mother, wife, or children, but tells with wonderful effect the story of the Cross, and holds up Jesus as the only hope of the lost soul."

Well, as it is time for the regular service, we find ourselves in the main room and get seats with difficulty. In the auditorium. But it reminded me of pouring hot water from a kettle into a tub of cold water to see these warm-hearted Christians come out of that little meeting into this large and promiscuous audience. But the effect was magical. I A sudden transition. could see in a moment that it instilled life and animation into the meeting, and while in the case of the water the cold affected the warm, in this case I soon saw that the warmth of spirit as expressed in prayer, testimony, and



Giddy girls.

song affected the cold, and soon the entire audience seemed to be in hearty sympathy with the meeting, except a few giddy girls, who seemed bent on disturbance. As I learned afterward, they had been turned out of the choir or had fallen out with the pastor, except one, who I learned was a member of another church in town, and while she was generally supposed to be a Christian at her own church, she naturally wanted to marry so badly she did like a heathen everywhere else. But as none of these were regarded as being well raised, refined, or bright, no one who knew them seemed to notice them, and in a little while the speaker told a little story in regard to two politicians, an old woman, and a calf, which just seemed to catch them exactly and answered the place of reproof. True, it seemed a little irreverent, and one of the deacons, who is a little on the critical order, did not smile at all, but the crowd fairly roared. However, it was not long after this before many were in tears, and I soon saw

A story.

A critical deacon.



that if a man could make a crowd laugh, <sup>Smiling and weeping.</sup> he could make them cry. But these bad girls have caused us to wander away somewhat from our subject. So, beginning again where we entered the <sup>Beginning again.</sup> service proper, our attention is called to the large choir, which has the hearty support of the congregation. Between every verse the leader will have some <sup>Music and testimony.</sup> one to testify for Christ, sometimes calling for three between a verse, sometimes calling for those under twenty years, then for those over sixty, sometimes for those who had followed the Lord forty years, then for young converts. At the close of the song and testimony he had the audience to stand for a concert of prayer. Each one lead- <sup>Praying in concert.</sup> ing to volunteer and pray for some specific thing. I noticed that the evangelist spoke short and pointed and that the members of the church carried out his instructions promptly and there was no hesitancy or waiting as if driven by fear, but everybody seemed to be in love <sup>Everybody in love.</sup> with everybody else and all seemed

willing and ready to do anything re-  
 quired of them; not machinery, but  
 work—not cast-iron methods, but spir-  
 itual liberty, seemed to be the rule of  
 action throughout the entire service.  
 After the concert of prayer, the text is  
 announced. Text: Mark 8: 36 and 37  
 verses. Theme, the soul. First, Its  
 worth, how determined. Second, Its  
 peril, how caused. Third, Its salva-  
 tion, how secured. In this sermon  
 men were first made to feel that they  
 were worth saving, while the many  
 sources of danger were pointed out,  
 and last, but not least, Christ crucified  
 was lifted up as the only hope of the  
 lost soul. One thing I did not just  
 like was the invitation given at the  
 close of the sermon, for the evangelist  
 didn't even put a mourner's bench be-  
 fore the sinner, nor even allow anyone  
 to speak to the anxious, but had them  
 bow in silent prayer while the singer  
 sang in a subdued tone, "What Will  
 You Do with Jesus?" At the close of the  
 song I expected there would be an excit-

Liberty.

Text.

Theme, the  
soul.Hope of the  
soul.What will you  
do with Je-  
sus?

ing time, but to my surprise the leader simply took his watch in hand and said: "Now we have plead with you in the sermon, and with God in the prayer for many of you. The midnight hours Midnight petitions. have borne petitions to heaven while you were asleep. A mother or perhaps a wife has plead with God hour after hour. We once heard a wife say for A praying wife. years she had plead with God in the silent hours of night to give her a Christian husband. Such prayers are not in vain. Have you not felt the Holy Spirit knocking at the door of your heart, and do you not feel to-day that you are lost without hope and without God. Some of you have been thinking for quite a while, have presented yourselves for prayer, and deep down in your own heart you have said, 'God be merciful to me a sinner.' Oh, my brother, this is a lifetime business, A lifetime business. going into partnership with God. Have Christ a partner. you the will? He has the power. Then will you trust the Savior? Can you honestly say from the very depth of

I yield, I yield. your heart, 'I yield, I yield; I can hold out no more'? Do you feel yourself a sinner? Then remember Christ died for sinners just such as you are. Then will you trust Him. How many can come forward and declare your faith in Him and your determination to live a Christian life from this day henceforth and forever? May God help you. Let Christians bow in silent prayer. The time is passing; how many can walk deliberately forward and say from the heart, 'I am for Christ; I can, I do, I now believe, and, believing, I cast myself on Him'?"

Casting all on  
Him.

The effect was wonderful: silence reigned, broken only by groans and sobs of suppressed feeling, with here and there the breathing of a silent prayer. The time seemed long, the silence awful, the very issues of eternity seemed to hang on that moment; one felt to say, "Surely God is in this place." The silence is only broken by the coming forward of one after another from different parts of the house. The evan-

Issues of eter-  
nity.

God present.

Silence brok-  
en.

gelist took each one by the hand and said: "Do you trust in Christ as your personal Savior? Is it your purpose to spend your life in His service?" and such other questions as the nature of the case seemed to demand. In every case I noticed he seemed to guard against On guard. persons being unduly excited, overpersuaded or deceived. Sometimes he would say, "Now, there are some persons here who came forward under the invitation at the close of sermon last night; now you have had time to think and pray over it, do you think you have been converted, and do you still trust the Savior? If so, come forward or rise in your seat, any way so you let us know. We don't want you deceived, but we do want you to be a sure-enough Bible A Bible Christian. Christian."

I am told that persons converted in meetings conducted on this plan are seldom, if ever, known to go back on their profession. I know of one case where sixty-eight united with the church by experience and baptism, dur-



ing the meeting which was conducted by this man and on this plan, and eight more united after the meeting closed, or the evangelist was gone—for the meeting didn't stop, so far as interest is concerned, for two years afterwards.

Two years after.

The pastor said the whole seventy-six were holding out faithfully, and as nearly all of them belonged to his Young People's Union, he had the best union in his association.

But this has led us from our report of the meeting; so, going back to where we left off, at the close of the invitation a request was made for all Christians who were willing to sing, pray, or talk to the unconverted to remain for

Special meeting.

the special meeting. All unconverted persons who were willing to be spoken to and prayed for were invited to attend the special meeting. I observed right here that a few of the best workers

Shaking hands.

were going through the crowd shaking hands and in a quiet way trying to get the unconverted to remain—at least those believed to be interested. The



choir is singing a good lively song, while the crowd is dispersing, which soon disappears, leaving behind those greatly concerned, for the special meeting. The doors being closed, the choir comes down on the seats in front of the stand. The leader will call the audience to prayer, insisting that everyone get on his knees before God and pray especially for the Holy Spirit. Sometimes three or four will lead in short but earnest prayers, the one after the other. Prayer over, the leader said: "Of course you have staid for instruction; now, I want to find out who staid for this purpose. So let the Christians rise and sing a song." The song begins; there are several on their seats. The leader calls for volunteers and in a short time has one Christian worker (most of whom had their Bible in hand) talking with each one. I should have said that I learned from the pastor that before these after-meetings began, the leader had the church to meet him in the lecture-room, where he gave special

Volunteer  
prayer.

Lecture-room.

instructions as to this feature of the work. In these instructions the Christian worker is urged, first, to be very prayerful; secondly, to carefully select such passages of Scripture as will encourage the sinner to pray, as will help him to believe, as will encourage him to trust the Savior; also, the importance of confession, as the first act of obedience. Care should be exercised not only in the selection, but not to have too many, as they will tend to confuse him; three verses on any subject, if well selected, are enough. In approaching the sinner always be mild, gentlemanly, polite, and Christ-like. Never discuss any doctrinal issues with him. This is needful for Christians, but bad food for the blinded but awakened sinner, who needs Christ, or, in other words, to become a new creature.

Care. In the field. Talk to him first about his condition; show him he is a sinner; summon to your assistance his experience, his habits, and his conscience. Get him to admit the fact, then tell him of the Savior;

Approach in g  
the sinner.

Three wit-  
nesses.

Instructions.

show him that Christ came to save him, that if he will ask for pardon, God will give it, providing he is in earnest. Urge on him the importance of decision. Decision. Decision of character, get him to decide; read to him the 13th verse of Romans 10, ask him to kneel with you in prayer, pray for him in an audible but soft voice, so as not to make a disturbance, that he may enter heartily with you in the prayer; when you are done, still on your knees by his side, tell him of the publican, then repeat the prayer, "God be merciful to me a sinner." On your knees. Get him to pray that prayer; say to him, "Do you mean what you say? are you in earnest?" Ask him if he believes God will keep His promise to save them that call on Him; urge upon him to take Believe God. hold of this promise; then, rising from your knees, ask him if he can trust the Savior, and such other instructions as your own judgment and experience, under the lead and direction of the Holy Spirit, may suggest. Don't be Holy Spirit mechanical, but in earnest; strive to win

Reward. his affections, convince his judgment, and secure his conversion. Remember, "He that winneth souls is wise, and they who turn many to righteousness shall shine as the stars." Don't go about this work like it was a task, but throw your soul into it, and, regarding it a privilege and an honor, do it with heart and soul as unto the Lord; move quickly; remember, the King's business requires haste. With these suggestions as we learned were given by the evangelist, we now proceed to give you their practical results as we saw them carried out in this after-meeting.

Just the thing. As there were several who remained, sometimes one Christian would talk to two or three, and some others, who didn't think it was just the thing for them to talk to certain ones, would go and get someone else to do it. Occasionally the pastor was asked by someone to come and go with him and speak to a friend. During this time the choir is singing softly, some are talking, others are praying; still,

with the music to drown the noise, there is no confusion, and everything is in decency and in order. At the expiration of some ten or fifteen minutes, the leader, Bible in hand, will read several passages of Scripture, will explain the plan of salvation as taught in the Scripture read, and will enforce their meaning by one or more apt illustrations; sometimes will call one or two Christians of undoubted reputation in the community to relate their religious experience, or, in other words, tell how they became Christians; will then call entire meeting to prayer, which he will lead himself. Some such song as "Believe in His Mercy," "Only Trust Him," or "Just as I Am," will be sung by the congregation, all standing, with the request that all those who have given their hearts to the Savior during this after-meeting, or any other time, and have not publicly confessed Him, will come forward and give their hand as evidence of their trust in the Savior. Several came forward, and after the re-

Landing the net.

Confession.



Notices.

Baptism.

Drop dead.

quest that all would pray at their bedsides for the meeting that night, and a notice by the pastor that the doors of the church would be opened the next day and also at night, followed by the ordinance of baptism, we adjourned, and with a hearty handshaking we separated and went home feeling to say, "It was good to be there." I noticed several of the members came to the table on leaving, and getting several invitation cards, put them in their pockets for distribution. Next morning I had occasion to send off a telegram, and as I started out of the office the operator said: "I am getting uneasy; I believe something is going to happen to me—that I am going to drop dead or something." "What makes you think so?" I said. "Well, there have been three or four persons in here talking to me about being a Christian and uniting with the church in the last twenty-four hours." "Have you been to the meetings?" said I. "No;

but I am getting uneasy, and I want you to call again."

Well, the time has come for the day meeting, and as we want to make a Day meeting. full report of the work, we find ourselves at the church. There are a dozen men and nearly a hundred ladies. After a prayer by the pastor and a few good lively songs, the evangelist announced as his text Rev. 5 : 12 : "Worthy is the Lamb that was slain," etc., an outline of which we have embodied in our report of the meeting.

Introduction. Persons of character, Sermon. Song. truth, honesty, and benevolence are counted worthy. Then, Christ is worthy of confidence. Secondly, He is worthy of our affections. Thirdly, Worthy of our means, and lastly, of our service, which must be, first, a willing service, and, secondly, an obedient service. At the close of the sermon, "Am I a Soldier of the Cross?" was sung and an invitation given to those who wished to unite with the church. Several ladies, one man, and a boy of sixteen

summers came forward and were received in the usual way. The pastor having charge after they were received, he invited all Christians to come forward and give them the hand of Christian fellowship, to which the evangelist added after they had all come, "Let those who are not Christians, but feel kindly towards religion and have interest enough to say, 'I endorse the step you have taken and would congratulate you on it,' come forward and give these persons your hand. At the same time, if any of you would love to have us pray for you, give me your hand." The effect was magical: almost every unconverted person in the house came forward, and more than half of them requested prayer, after which an earnest prayer was offered for them, the pastor leading. I suggested to the leader that if he had pressed this meeting a little farther, there would have been several conversions. He said, "Well, if they are really in earnest, they will be converted anyway; besides, we will have this

Entering the  
vineyard.

Feel kindly.

Magical.

In earnest.

interest as a stock on which to draw this evening. Let them have time to think, read, and pray. I feel sure they will come out on the Lord's side in the next service," and with this we parted. I noticed the evangelist went straight to his stopping-place and was never seen loafing in stores or parading the streets; always seemed to be in a hurry, and while he was polite to everyone, he carefully avoided that familiarity which so often breeds contempt.

Contempt.

Well, as the meeting always starts on time to the minute, we were there on time, because the audience had met before the regular time and the meeting for prayer was adjourned for the baptizing, which occurred before the sermon. The pastor administered the ordinance to one man, a lawyer, and his wife; also to four young ladies, all of whom were dressed in white; followed by three young men, one a fine musician. I learned that this evangelist has had fine success in reaching business men. That while his plans are

A lawyer.

simple, they are so practical and free from excitement that he wins many who have before become disgusted and seemed beyond reach. Any way, these were a nice-looking set of people, and the pastor called attention to the fact that it was beautiful to see such promising young people set out early in life to serve the Master, and that he could not express his gratification at being enabled to bury his friend and wife with Christ in baptism. I learned that this same scene has been repeated three or four times during the meeting, letting the obedience of those who are saved preach to the unsaved. As soon as the pastor went into the dressing-room, the evangelist had the audience rise and sing, after which he announced his text, Deuteronomy 32:11: "As an eagle stireth up her nest," etc. From the habits of the eagle we learned, first, that God has in His overruling providence placed us in the best of all the countries, and permitted us to live in the most favored of all the ages.

Beyond reach.

Obedience a  
preacher.

Eagle's nest.



Again, that God stirs up a man's soul and in many ways causes him to look for something better than the present home, which is stirred like the eagle's <sup>stirred.</sup> nest. Also, that God shows us by the example of His son, of the prophets, the apostles, and those by whom we are surrounded, just how to live Christians like the mother eagle shows the young to fly. And lastly, that as the <sup>How to fly.</sup> mother-bird helps her young to fly away and be free, so the Lord helps the struggling Christian to reach his home above the skies. The congregation <sup>Divine assist-  
ance.</sup> was largely in tears at the close, and many pledged themselves by standing to begin again and strive by the help of the Lord to be more faithful in the future. Sinners were greatly moved, and some of those interested in the day service were converted, or at least confessed the Savior and said "they <sup>Confessed the  
Savior.</sup> were trusting Him." The after-meeting was more largely attended than on last night, which the evangelist said was usually the case; that as the meet-

Work deepening. ing progressed the work would deepen, and hence more would stay for the after-meeting.

Over Sunday. Well, we concluded to stay over Sunday, as we were anxious to give a full report of the meetings. We learned from the Sunday-school superintendent that there would be a children's meeting at 9 A. M., so we decided to attend. There was a large crowd, but many of the children had seen at least forty summers. The superintendent opened the Sunday-school in regular order, and then said: "We have with us Sunday-school superintendent and 'our evangelist.'" 'our evangelist,' who has been announced to address the children. We are therefore glad to welcome him, and as we have been looking forward to this meeting as the time to harvest the fruits of our labors, and especially to this service, I hope that he will not only have your attention, but that the Holy Spirit will open your hearts to receive the word, and that we may realize the answer to our prayers in seeing many of these whom we have taught,

wept over, and labored with brought to the Savior in the morning of life."

I said to myself, as the speaker took his seat, "O for more such superintendents! then young people would learn more about Calvary and less about the mountains of Samaria; would have less geography and more Christ in their Sunday-school lessons." The evangelist stepped to the front and said, "Boys, I like you, and the girls all admire my judgment." This little introduction, with a story or two, caught the attention of all, even the little tots from the infant class. Then he told them they were sinners and in a simple child-like way enforced this truth on their minds. Then he stopped and said: "Now, I will ask all of you in front of me who feel in your hearts that you are sinners to hold up your hands." Be it remembered that the teachers, under the instruction of the superintendent, had all the pupils believed by them too young, or not sufficiently intelligent to be morally responsible, seated on the

More such  
superintend-  
ents.

The address.

Hold up your  
hands.

Arrangement  
of children  
according  
to age, etc.

Deployment.

right and left wings of the room, teachers sitting with them, while grown people and children who were undoubtedly responsible were seated in the middle tier of seats or center of the room; in this way all were permitted to hear, but propositions and appeals were only made to the older and more intelligent. In this way children are prevented the oft-repeated habit of accepting every invitation, without knowing what they are doing, to the regret of their parents and mortification of their teachers. One could not fail to see the wisdom of this, and, as we said, the speaker, after having the larger ones hold up their hands, proceeded then to point out the special promises made to the young, showed them the advantages of starting right then, lifted up Christ as the only Savior, and then asked those who would trust Him to come forward. Several went, and, taking each one by the hand, he would ask them such questions as seemed necessary to satisfy him of their thorough repentance and genuine

All were permitted to hear.

Behold the promises.

They come.

conversion. Those not believed to be converted were asked to take a seat on the front bench, where they were spoken to by some member of the school and prayed for at the close of the invitation. After urging the young people to take an active part in the meetings, a lively song was sung, during which a little girl was converted, and went to the superintendent and said: "I wish he had waited a little longer; I wanted to tell him I love Jesus." So the superintendent brought her to the evangelist and said: "This little girl wants to tell you she loves the Savior." The evangelist loves children and never seemed to be more at himself than when talking to them—indeed, the pastor said it was his best effort. Promptly at eleven the bell tolled out the hour, and the choir, under the leader, started the song. The pastor conducted the preliminary exercises and made announcements for the week; also called attention to the spe-

Take an active part.

A little longer.

Eleven sharp.



cial meeting for ladies in the afternoon, and also for men at night.

Rousing  
lection.

col-

The evangelist then came to the front and said: "This meeting means extra expense and I cannot consent to have this church burdened with debt when I am gone. Let us have a rousing collection." While it was being taken he told a story on a bald-headed man who was great to pray but poor to pay, which so well illustrated the want of practical religion that all could see the point, and while a big collection was secured, the audience was wide awake and in a good condition to hear the sermon which followed. After a song had been sung, the audience standing, the preacher announced as his text John 5:49: "Ye receive me not," and discussed the following propositions: Introduction. Two great facts make the reception of Christ necessary. First, all men as a rule acknowledge a Supreme Being; secondly, all seek or desire to be reconciled to Him; Cain comes with an offering of fruit; Abel

Song.

Sermon.

---

with his lamb; Nebuchadnezzar with his image; Daniel with his prayers; the savage with his exciting dance; the Christian with his ceremonies; the Catholic with his beads, and the Protestant with his altar, each expecting in some way to secure the favor of his God. One ignoring all punishment, another afflicting his own body. In the midst of this confusion, the gospel of Christ cries, "Behold the Lamb of God!" The atonement tells of reconciliation, while the resurrection declares the victory over death, hell, and the grave. So in Christ we have justice met, peace secured, and life promised. But again, he should be received as a foundation on which to build our hopes for the future because: (*a*) hope must be founded on something; (*b*) a man's strength is in proportion to what he builds on. In building the bridge across the great Father of Waters at Fort Madison, Iowa, they dug down one hundred and twenty-five feet below the water in order to find a safe foundation

Rock founda-  
tion.

A two-fold in-  
vitation.

The church in  
session.

on which to erect the pier for the center span. So let us dig down beneath the currents of free thought, the quicksands of unbelief, through the sand-bars of prejudice, and found our hopes on Christ, the Rock of Ages. At the close of the sermon, which was about forty minutes long, an invitation of a double nature was extended. Those who had given their hearts to Christ, and now felt to go into the vineyard and work for Him, were invited to take the front seat. All who felt to give up their sins and take Christ as their Savior, but did not feel to unite with the church, were invited to come forward and publicly declare their acceptance of Christ. The evangelist questioned those who came just as he did in the young people's meeting. Here the pastor took charge and some half-dozen persons were received, one by letter and one restored. Those who had previously been baptized received the hand of church fellowship, the pastor taking each one by the hand, calling

the name in a clear and distinct voice, presenting them to the church with appropriate remarks as each one was introduced. After the benediction, the choir sang a song and a general hand-shaking followed, the pastor having announced that in the near future a church sociable would be given in the parlors of the church, followed with religious exercises, for the purpose of allowing the old and new members to become acquainted.

After the benediction.

A religious sociable.

At three in the afternoon the streets were fairly alive with ladies going to their special meeting. The house was comfortably filled, but as several men, who found it necessary to come with their wives or mothers from the country, were out in the yard, they were allowed to fill up the little room left; so we went in with these gentlemen and heard a sermon on the marriage of Rebekah, taken from Genesis 24:5-8: "Wilt thou go with this man? and she said, I will go." It was a sermon on decision, as in the case of Rebekah—

3 P.M., women's meeting.  
Streets alive with ladies.

Sermon on choice.



one said go and another stay—she alone having the power to decide. So the sinner is between two influences: one from beneath, trying to work his destruction; the other from above, trying to secure his salvation; so God loves and Satan hates. But on the individual's choice depends his usefulness in this life and happiness in that which is to come. After singing the song, "I will, I will; God helping me, I will," during which those who had decided for Christ were asked to stand at their seats, then an invitation was given for those who felt so disposed to offer a word of testimony, after which the benediction was pronounced, after the request that every wife, mother, or daughter there who had an unconverted companion, son, or brother would spend the time of meeting in secret devotion during the evening.

Life and happiness.

Stand up for Jesus.

A word of testimony.

Praying at home.

This was indeed a delightful meeting; many testified for Christ, both old and young. Several said they were more determined than ever before to



press onward; many with tearful eyes requested prayer for loved ones; in fact, one noticeable feature of the meeting was the fact that, as this was their own meeting, the sisters all seemed to be <sup>The sisters talk.</sup> more free to take an active part.

We will close our report of the meeting, as we left Monday, there being no day services, for the leader said he always gave Monday as a day of rest <sup>Day of rest.</sup> from church service, in order that the necessary affairs of home and business might be looked after. So we left Monday on the early train, after having written some notes on the men's meet- <sup>Men's meeting.</sup> ing, told the pastor farewell, and extorted a promise from him to send us a paper containing an account of the <sup>See supplement.</sup> meeting at the close.

So now we give our report of the men's meeting on Sunday night. <sup>Sunday night.</sup> The crowd was there an hour ahead of time, so the pastor conducted services until the leader arrived. The house was full of men, except the ladies in the choir. I said to the evangelist, "I didn't sup- <sup>A talk with the leader.</sup>

Ladies in the pose you would have any ladies in the  
 choir. choir to-night, as you were going to  
 preach to men." "Oh, well," said he,  
 "I never say anything to a congrega-  
 tion of men which I would not say to  
 ladies. I doubt the propriety of point-  
 Fountains of ing out the haunts of vice or painting  
 vice. scenes of dissipation. Men are apt  
 enough to find them without being  
 Hold up the told. The best way is to hold up truth  
 truth. by the side of error and give men the  
 light, and if they will have darkness, let  
 them do their own looking for it. True,  
 W a r n e d men ought to be warned against dan-  
 against dan- ger, but so ought women. My reason  
 ger. for dividing the crowd is to have room,  
 and in this way preach to twice as many  
 people in the same day." At this time  
 On time. the bell tapped and in a moment he  
 was in the house. After a song was  
 sung, the evangelist called for another  
 and said: "Now for some hearty testi-  
 mony for Christ before each verse."  
 Many testi- Many testimonies were given; some-  
 monies. times two would arise at a time. Af-  
 ter prayer, a solo was sung and a collec-

tion taken to defray traveling expenses. Expenses.  
 Said the evangelist, "This is one of my rules, and in this way we meet our actual expenses; a little from the many will lighten what otherwise would be a burden." After another song, all standing,—for said the preacher, "I want you all to stand, as that will be a rest, will Will be a rest. drive away the feeling of drowsiness which so often comes over one after sitting for awhile,"—the sexton was The sexton. ordered to give a little more ventilation, so all seemed cheerful and in a good humor to listen. The text announced T e x t a n -  
nounced. was Romans 14:8: "We are the Lord's." Introduction. The text says we belong to God, but men say they belong to themselves; hence a controversy. A controversy. First, we come in possession of property by creation. The *vox populi* (voice of the people) guarantees to a man that which he makes. So if God has made us or is in anyway responsible for our creation, then by the same law we belong to Him. Again, we come in possession of property by right of pur-

Relation to  
God.

chase. If that for which we have paid our money is ours, how much more that for which He gave His life. Lastly, what relation do we sustain to Him? First, the relation of servants; second, of friends; and third, of children.

Effects of  
stories.

These points were well developed and enforced by illustration. Sometimes there would be a disposition to laugh as some amusing incident was related by the speaker. I noticed these stories had three effects: one was to get and hold attention; another was a rest to the listener between points, which left him in a good lively state of mind for the next proposition, besides giving the speaker a little rest; but still another effect was that it seemed to make the sermons spicy, so the people were intent on hearing them every one.

Not satisfied.

There was no after-meeting, but at the close the speaker said: "I want every man in the house, saint or sinner, who is not satisfied with his life in the past and feels determined to live better in the future, to rise to his feet."

---

When the whole audience arose to its feet with this, the benediction was pronounced, and the day's work for the Lord was over.



## CHAPTER IV.

---

### A TALK WITH THE EVANGELIST.

---

**A**FTER the men's meeting, I went home feeling to say, "Indeed, it was good to be there." All night long, in my  
In my dreams. dreams, I could hear the songs and see that great crowd of men saying by their actions, "I will try again." I  
Brighten the home. could but think how many homes would be more cheerful and how many faces illuminated as the result of this men's meeting. Even the beast of the field would be treated more kindly and all the machinery of life run more smoothly. Indeed, such seems to have been the meaning of the Prophet Isaiah when he said, "All the trees of the fields shall  
The mountains shall sing. clap their hands, and the mountains and hills shall break before you into

singing; for you shall go out with joy and be led forth with peace."

Rising early, so as to have a little A little visit. visit with the evangelist before my departure, I called early and was agreeably disappointed to find him up by time and at breakfast. On being received, I told him I was sorry to call so soon, as I did not expect to find him up so early, and said:

"I have seen some evangelists who did not get up until breakfast was over Breakfast over and what was left was either cold or burnt, and the landlady had to order another meal cooked for him. In fact, I have seen some evangelists who were so spoiled from kindness that they didn't seem to think or care how much annoyance or expense they were. In fact, I have seen some good men engaged in other callings who reminded me of the self-important cock that believed The important cock. the sun rose every morning to hear him crow. Such men exact more than their necessities demand and seem to think others only live to satisfy their childish

**Childish demands.** demands. But, sir, I want to have a little talk with you in regard to the meeting before I leave for my home. Pardon me, but don't you think, if you had given an opportunity, several would have come forward at the men's meeting?" "Oh, well," said he, "I

**Truth sounding.** wanted to leave them with the truth sounding in their ears, and give them time to think. If you want to run a

**Excitement.** meeting on excitement, then whenever you can get up an excitement you can have results; but if you appeal to men's reason and convince their judgment,

**Takes time.** it takes time. Remember the great Teacher said, 'Count the cost.' I am more anxious to have the character than the number. In fact, it isn't once in ten that I pretend to know how many

**How many professed.** have professed conversion. I do not depend on the reporting of numbers, but on the character and stability of the work done under my direction. I try to strengthen the pastor, encourage the Young People's Union, the Sunday-school, and leave everything in good

order, not only for the pastor, but for Good order.  
the next meeting. In this way I get  
the good will of the pastor through  
whose influence I get my work, and  
often hold two meetings two years in  
succession in the same place, and in one  
case six meetings six years in succes-  
sion. The first one was the poorest in  
results. This is my idea of evangelistic My idea.  
work, and it must be right, for in the  
nine States in which I have worked I  
have yet to hold my first meeting in  
which someone does not profess con-  
version." "Do you have any fixed or  
specific rule as to compensation for Compensation  
your work—if so, how do you work it?  
I want to make a full report to my Full report.  
church and I regard this feature of the  
work as of special importance. Of Importance.  
course you have a family, and as you  
are away from home most of the time,  
there are many ways in which others  
can economize, but you are at the  
mercy of the merchant, can have no Mercy of the  
merchant.  
garden, and such being the case, it will  
cost you more to live than the pastor;

besides, you have no parsonage, but  
 Own home. have to furnish your own house; then  
 you don't get time to wear out your  
 clothes, but as soon as they become  
 Give them away.  
 Laid aside. unfit for the pulpit, you have to give  
 them away or lay them aside and get  
 more. Besides, you get no pay any  
 longer than you work, even the time  
 Clear loss. spent in traveling is a clear loss, and it  
 is certain that the man who works as  
 you do will have to rest a few months  
 in every year or he will soon be laid  
 aside. Now, recognizing these facts and  
 believing as I do, that a preacher of  
 all men should be honest, meet his  
 obligations, pay his debts, and live above  
 Above reproach. reproach, I would like to know, first,  
 about how much in your case is neces-  
 sary, and second, how you get about  
 Collecting. collecting it." "Well, sir; in the first  
 place, I have no cast-iron plans. Breth-  
 ren tell me they raise money for me, as  
 Little trouble. a rule, with very little trouble. As a  
 rule, if people believe a man honest and  
 see that he is faithful, they will sup-  
 Support. port him. Frequently brethren have



said, 'We raised you fifty dollars per week with very little effort.' In one case <sup>little effort.</sup> I preached four weeks in a small town and the brethren raised among themselves two hundred dollars; not a person outside of the church was asked for a cent. I heard afterwards that some of the members of other churches were hurt over it, and there was one man who said, 'I wanted to give five dollars, <sup>wanted to give.</sup> but no one asked for anything.' The brethren said, if they had known beforehand they had to raise two hundred dollars in the entire town, they would have given it up on the start. In another place we simply announced at the end of the first week that fifty dollars per week was wanted to defray expenses of the meetings. Collections were taken Sunday morning and evening. The treasurer paid in fifty dollars every Monday for four weeks, and turned the overplus into the treasury <sup>overplus.</sup> of the church. At another place the pastor at the close of the first week called all the church members and

A matter of  
business.

others interested in the meetings to meet him in the lecture-room or remain after dismissal, as there was a matter of business claiming their attention. 'Now,' said the pastor, after they were seated and the evangelist gone, 'we have seen and heard him, and since this work has its business as well as its religious features, it is fitting that some definite arrangement be made for his support. I learn from him that he usually gets fifty dollars per week, sometimes more and sometimes less, depending somewhat on the size and

Ability of the  
church.

ability of the church as well as the results of the meeting; for instance, I heard that in one place he worked three weeks and only received one hundred and ten dollars. The weather was bad and lots of sickness, so the finance committee said it was all that could be raised.

"All right,"  
said the  
preacher.

"All right," said the preacher. At the next place two hundred and fifty dollars was raised for four weeks. At the next place one hundred and thirty-three dollars was raised for three weeks; so, on

an average, the evangelist received fifty dollars per week, less five dollars, for ten weeks. Now we don't want to come up behind, so I propose now that everyone interested in the meetings will say how much you will give per <sup>Per week.</sup> week and put in a printed envelope which will be circulated for that purpose at the close of the meeting, or hand it to the finance committee which will be appointed for that purpose.' This seemed to meet the approval of all and in a few minutes a little over fifty dollars per week was subscribed, and as there were over fifty who staid, it wasn't an average of one dollar apiece. All were delighted with the plan, and gave cheerfully; so the pastor told me <sup>Gave cheer-  
fully.</sup> next day. I saw at once this was a superb plan, and I heartily commend it to you as one of the easiest and most successful ways to raise the expenses of extra meetings. Indeed, the pastor told me that when the envelopes were <sup>Envelopes  
opened.</sup> opened at the close of the meeting, there was forty-five dollars more than

Overplus.

was asked for, with which he paid for putting in a baptistery in the church, and also some which was left he paid on the church debt, the evangelist saying he was satisfied with two hundred dollars for the four weeks' work.

Apportion.

“Another good plan, and one which will not only raise funds, but develop the working forces of the church, is to apportion the amount wanted, giving the Sunday-school a share, the Young People's Society a share, the Woman's Aid Society a share, and leaving the church proper to bring up the rear. In this way all will feel interested, and each one having a definite amount to raise, the burden will fall light on all, and each one, from the least tot of the infant class to the oldest father in Israel, will feel that he has an interest

Interest in the  
work.

in the work. In one case the church would not consent to have me come unless I would before going fix an amount, as they wanted to pay me out of funds in the church treasury. So I wrote them I would go for twenty-five

Treasury.

dollars per week, with the privilege of taking a collection at the close; and though the pastor said there was scarcely a family connected with his church in which there wasn't some one down with la grippe, yet when the collection was taken at the close of the meeting, it only lacked five dollars of making fifty dollars per week, and, strange to say, after I was on the train, an old An old maid. maid handed me an envelope with five dollars enclosed. I find in church affairs it is always more a matter of will than ability. The willing are always able and the unwilling forever in distress. For instance, a pastor, when he took my receipt for one hundred and forty-three dollars paid for three weeks' work, said: "I had a brother here last year; he worked hard for three weeks, but somehow he failed to get hold of our people, and while we have raised you a hundred and forty dollars with very little effort, we had to move heaven and earth to raise him thirty. Heaven and earth. One mistake churches often make is in One mistake.



proposing to pay a man in proportion to the success he has while with them. This is all wrong. The preacher is not responsible for the success or failure of the gospel he preaches. It is his to work and God's to give success; besides circumstances over which he has no earthly control, and often of which he had no knowledge until on the field, render anything like a general move or far-reaching revival out of the question; therefore he should not be overpraised and rewarded amidst success, nor abused and starved in the hour of comparative defeat. Paul's visit to Athens is not regarded as a great success, and Jesus himself could not do many mighty works in Nazareth."

Praised, rewarded.

Abused, starved.

After this conversation we parted. One thing I like about this man is his frankness. He doesn't beat around the bush, but goes right to the point; true, there are a good many people who become offended with the plain, unvarnished way in which he puts things. I know of one case where a very culti-

Beat the bush.

vated lady, a teacher in the high school cultured lady, and a member of the —— church, became so disgusted the first time she heard him that she left the church and declared she would never go there again. But all the same she was there the next night, and was baptized into the fellowship of that church by the evangelist in less than ten days. The church not having any pastor at that Without a pastor. time, the evangelist performed the functions of pastor and baptized thirty-eight, the teacher among the rest. He believes in his work and does it with a heartiness which cannot fail to win respect and under the blessing of God bring success. He believes also in the man who believes something. The man who believes. He holds that every man ought to work for the cause or against it; that it is either the grandest reality or the biggest fraud on earth; that if a humbug and a cheat, then every good man owes it to society as well as himself to stamp it out; but if a lever let down from the skies to raise men to God, then all

On the lever. should throw their weight on the lever and never stop until this old world shall be raised from the mudsills of sin, the enemies of the Cross made its friends, and Jesus Christ crowned King of the ages and Lord of the nations.

King of the ages. Much more could be said in regard to the meetings, but as we will soon have the report from the press, and also a letter from the pastor telling how he managed after the meetings, we here-  
 Report sub- with submit our report, with the state-  
 mitted. ment that should this report seem to any of a doubtful character or a fictitious nature, every item in it can be vouched for, so far as the incidents, plans, and general outline is concerned, all of which has actually taken place and was either seen by us or related by  
 Eye-witnesses eye-witnesses, to whom reference will be gladly given; and may God abundantly bless the instructions herein contained.

## CHAPTER V.

---

### A LETTER FROM THE PASTOR.

---

DEAR BROTHER:

According to promise, I now endeavor to write you a line, giving you a short report of the closing exercise of our meeting. It is needless to say the crowds kept pace with the interest and seats were at a premium to the <sup>Seats at a premium.</sup> very last. There were in all nearly a hundred additions to our church, and of course the other denominations will get some. Many of the business men <sup>Business men.</sup> of the city are among the number of the saved. As was announced while you were here, we had our religious <sup>Religious social.</sup> sociable the next week after you left. It was a joy indeed and an occasion long to be remembered. At an early hour the crowd began to assemble in the church parlors, where a general in-

Talking, sing-  
 ing, laugh-  
 ing.  
 "Marriage-  
 bells."  
 Lost.

introduction and handshaking was in-  
 dulged in for quite a while, some talk-  
 ing, others singing. The merry laugh of  
 children chimed in like marriage-bells,  
 while young and old seemed to feel per-  
 fectly free, and in a little while one  
 could easily see that the young mem-  
 bers felt quite at home; strangers and  
 those from outside our own church  
 were soon lost in the crowd, and all  
 seemed to enter heartily into the spirit  
 of the occasion. How true it is, as the  
 poet said: "Religion never was de-  
 signed to make our pleasure less."

Dissipation.  
 Temperance.  
 Religion.

Distinguished  
 lawyer.  
 Forty-nine  
 years.

Six years.

I heard one man say he had tried  
 dissipation for ten years, temperance  
 for two years, and religion for two days,  
 and that he had found more real en-  
 joyment in the two days as a Christian  
 than in all his life before. I also heard  
 a very distinguished lawyer say he had  
 tried the world for forty-nine years,  
 and had gotten all the fun out of it he  
 could, but after trusting Christ and  
 serving him for six, he had no hesita-  
 tion in saying he had had a better time



and more enjoyment in the six years spent in the church than in the forty-Church.  
nine preceding years spent in the world; therefore he would commend World.  
the service of God to the young, not only as the safe and wise thing to do, but as the only sure road to happiness. Said he, "Boys, if you want to have fun, Fun.  
give your hearts to God and join the church." If one could judge from appearances at our church last night, the lawyer was not very far from the truth. Truth.

After the meeting in the parlors, we went into the audience-room and Audience-room.  
had some fine music, and after prayer, Fine music.  
one after another made nice talks, all Nice talks.  
of which breathed a Christ-like spirit and showed that these new members meant work and only needed to have it Meant work.  
laid out for them. Fifty have already united with the Young People's Union, and the operator at the telegraph office Telegraph office.  
has been elected president of the union. One of the young ladies has been appointed organist, and a brother, who Organist.  
came to us from the —— church, was

Class. given a class in the Sunday-school, which is now the largest and by far the most interesting class in the school. We expect to send some of our new

B. Y. People. members to the B. Y. People's convention as delegates. I learned from the president of the Ladies' Aid Society that quite a number of the new lady members have joined the society and are

Best workers. among the best workers they have. I shall preach a few sermons on our distinctive

Doctrines. doctrines soon, with a view to more thoroughly indoctrinating these new members in the faith as well as practice. I have ordered several dol-

Tracts. lars' worth of doctrinal tracts and such literature as I think suitable to the case. I have also secured several additional subscribers to our State and de-

Papers. denominational papers. I find that action is productive of strength and reading directs it in useful and laudable channels. Wherever I have been, I have invariably found that those who read our denominational literature are

Front ranks. always in the front ranks, so I am us-

ing my best endeavors to get these new members to read good, wholesome literature. I need not tell you our Sunday-school has nearly doubled since the meeting. Doubled.

A special effort has been made to get all the new members in the Sunday-school, and most of them have joined. I should have told you I have received several more for baptism since the meetings closed. Several more. At our prayer-meeting Wednesday evening we had the largest crowd we ever had in the history of the church. Ever had. I called on some of the new members to talk, and they responded promptly. Promptly. I also requested some of them to lead in a concert of prayer, which was done in great earnestness. Lead. There have been several conversions since the meeting, and I hope to keep, the interest in the congregation until the next meeting. You know some people move slow and some old sinners have to have line upon line and precept upon precept. Move slow. Old sinners. Besides, after all we can do, there are some good

people who are converted, still they will stay out of the church for a long time after they are converted, then join the church in some future meeting, while some others are so prejudiced to what they call excitement that they won't join the church until the meeting is over. I know a case of this kind where a man was converted in a meeting, but though his wife united and was baptised, yet he staid out until the next meeting of the church, and was received. Then there are several families, members of our denomination, who have moved to town. I am looking after them, with a view to having them get their letters. Some of them have been taken under the watch-care of the church, with the promise of getting their letters; besides, I found several who had been here quite a while and had, as is usually the case, done nothing here, nor anywhere else, so I visited them, and at their request I have written and secured their letters, so we will have five additions by letter

at our next regular meeting. These persons are beginning to feel an interest in our church now, and are taking hold of the work. It is due to these young converts to say they were among the most liberal contributors to the expense of the meeting, and some of the business men brought in are now among the most liberal givers we have. It is a little strange to see the committee on church repairs, pastor's salary, etc., meeting now in the very drug store which twelve months ago was the rendezvous of the worst drunkards in town, the druggist selling liquor in open defiance of the law, paying fine after fine, and continuing to commit the same offense. Several of these drunkards are now members of the church, and there is a strong feeling among the members in favor of electing the druggist as deacon. Here the different committees meet and discuss methods and plans of work.

It is astonishing to see the change which has come over our little city since



Wife's eye.  
Scuffle.

Drunk.  
Converted.

Loving hus-  
band.

Hand in hand.

Old beer-bot-  
tles.

Lost his job.

Cleanly  
shaved.

German.

Better man.  
Debts paid.

the meetings. One man, who had knocked out his wife's eye in a scuffle with her while drunk, was converted, as was his wife. It was a scene not soon to be forgotten, to see this poor one-eyed woman and her formerly drunken companion, now a new and a sober, loving husband, going down into the water hand in hand, to be buried to the old life of sin. Since then, as he is a working man, dependent on days' work for a living, some man who had a lot of crates of old beer-bottles tried to get this man to haul them, when he stoutly refused and lost his job rather than put his hand on a beer-bottle, saying he was done handling bottles. I met this brother on the street the other day with his hair neatly cut and cleanly shaved, with a neat-fitting new suit. He is a German. As we met, he held my hand with his right and raising his left above his head said: "I thank God for the coming of that evangelist to this town, for it has not only helped me to be a better man, but to pay my debts."

Among others was the city marshal. City marshal.  
 Before his conversion he stood in with  
 the toughs, and when there was a Toughs.  
 drunken row in one part of the city he  
 was always drunk himself or in some  
 other part of town. But now he is not  
 only faithful as a marshal, but he is Faithful.  
 ever on the lookout for any violation Lookout.  
 of the law. The last time I saw him  
 he was having a barkeeper prosecuted  
 for selling liquor to a minor. To a minor. While  
 telling you of the wonderful revolution  
 among the drinking class of our town,  
 I must tell you I received a letter from  
 another pastor where our evangelist  
 has held meetings before coming to us,  
 which I herewith enclose for your  
 inspection:

Inspection.

REYNOLDS, Feb. 25, 1892.

DEAR BROTHER,—I feel it due to  
 the cause for which you and I are giv-  
 ing our lives, to relate for your encour- Our lives.  
 agement a circumstance which occurred  
 in our town and connected with our  
 church. There was only one African African.  
 in our town, an old man said, to be

ninety-four years old. He was a barber by trade, had run a shop here for many years. He was familiarly known as Uncle Ben. He has been a habitual drunkard for many years—in fact, he lived on whisky. The wonder of the people has been that he had not died from drink years ago, but his long life as a drunkard is accounted for from the fact that while he drank constantly, he never had sprees, never got down, and as he lived in a room adjoining the shop, never exposed himself. Well, as the meeting progressed, it became a matter of conversation in Uncle Ben's shop. So the old fellow came to church, and the very first time he presented himself for prayer. The evangelist was about the only one who attached any importance to it, he not knowing anything of the old man's history. Oh, how often our knowledge of men destroys our faith in them and renders us powerless to do them any good! So it was with this old man. All of us only thought the old

man easily touched, as is often the case <sup>He easily touched.</sup> with those under the influence of liquor. However, the old man was back the next night, and at the close of the ser- <sup>Next night.</sup> mon the old man came forward, totter- <sup>Came forward tottering.</sup> ing as he walked, and, extending his hand, said: "I have taken Christ as my <sup>Takes Christ.</sup> Savior: I feel now I can trust Him." <sup>His Savior.</sup> At this many began to believe the old man in earnest. But oh! how will he <sup>Trusts Him in earnest.</sup> overcome the terrible habit which, like <sup>Terrible habit,</sup> a boa-constrictor, has been winding <sup>A boa-constrictor encircles him.</sup> around him and holding him in its satanic coils for so many years? <sup>Many years.</sup> The old man took his seat on the front bench and offered himself for member- <sup>Wants membership.</sup> ship. He was somewhat reluctantly received for baptism. We did not <sup>In church and baptism.</sup> hurry up his baptism, but I determined to stand by and encourage the old man, and as there was no one of his own color to even eat a meal with him, I invited him to come and eat Christmas <sup>Christmas dinner.</sup> dinner at my house. The evangelist was stopping at another house just across the street, and seeing the old



man going into my house as I walked  
 Keep him by his side to keep him from falling, ex-  
 from falling. claimed, as I was told by the man with  
 Looks like whom he was stopping: "That looks  
 religion. like religion to me." This man is a  
 Skeptic. great skeptic, but he said: "R— is a  
 good fellow." And when I left the field  
 Purse for me. that same man made up a purse of one  
 hundred and twenty-five dollars for me  
 as a present. How much my treatment  
 of the old man had to do with it is  
 more than I can tell.

Meeting closed. Well, time wore on, the meeting  
 Evangelist left. closed in a day or so, the evangelist  
 At his post. left. Uncle Ben was always at his post  
 until the want of stimulants began to  
 tell on his system. So a doctor was  
 Bed-ridden. summoned. The old man was bed-  
 ridden with what seemed to be nervous  
 Worse. prostration, and continued to get worse.  
 The doctor told him he must take  
 Whisky. some whisky to strengthen him; that  
 the shock caused by stopping so sud-  
 denly at his advanced age was more  
 than he could stand; besides, his sys-  
 tem naturally called for alcoholic stim-



ulants. But no argument from physicians or friends could induce him to yield <sup>Yield.</sup> an inch. So the second physician was summoned, who gave the same prescription, with the same results, saying: "Uncle Ben, it is a case of life and death; <sup>Life and death.</sup> you must take stimulants or you will certainly die." To this the old man <sup>Die.</sup> turned his head away, as much as to say: "Then let me die." In a few hours <sup>Let me die.</sup> all was over, Uncle Ben was gone, but, thank the Lord! he endured to the end <sup>Endured to the end.</sup> and died rather than swallow one drop <sup>One drop.</sup> of that from which God had so wonderfully delivered him. The effect was wonderful. Men who made no pretension to religion and seldom ever went to church called to do honor to the heroic dead. The funeral was preached <sup>Heroic dead.</sup> in the same church where not three months ago he gave his heart to Christ and said: "I will trust Him." One banker, two doctors, and others of the most leading men in town were the pall-bearers, and all seemed to think it <sup>Pall-bearers.</sup> an honor to perform any act or do any

Buried. thing towards his burial. The crowd  
 was very large at the funeral, notwith-  
 Deep snow. standing the snow was very deep and  
 traveling dangerous. Thus we laid Un-  
 City of the dead. cle Ben to rest in the silent city of the  
 Farewell. dead. Farewell, thou heroic soul thin!  
 Tribute to the Stormy has been thy lonely life, and  
 black-faced hero of trust. long has been the voyage across life's  
 dark and turbulent sea, but thy sun  
 has set without a cloud, and thy frail  
 bark, weather-beaten, shivered, thun-  
 der-riven and lightning-scarred, without  
 mast or sail, has reached home at last.  
 Like Samson of old, thou hast done  
 more in death than in all thy long and  
 stormy life.

Courage. May those who chance to read this  
 letter (all the essential facts of which  
 are known to the writer to be true)  
 take fresh courage and find in this  
 narrative a new inspiration to imitate  
 Him who went about doing good. Re-  
 Not in vain. member, your work is not in vain in  
 the Lord. With this I will proceed to  
 bring this epistle to a close, after giv-  
 ing you in practical and concise form

some proverbs which embody my plans of work, following the revival.

1st. I never try to imitate the evangelist; he can say and do in a revival that which would be neither safe or needful for the pastor in his regular work. Imitate.

2d. I do not look on the new members as ripe Christians, but as babes in Christ, and as such I strive to teach them the simple but necessary truths of the Bible. Thus, as Paul said, "feeding them on the milk of the word," Milk of the word. which they are able to digest and appropriate to their spiritual and moral nature.

3d. I think to make all the different meetings of the church as warm and interesting as possible. I always try to meet the new members with a smiling face and give each of them a hearty shake of the hand, and especially those who are a little sensitive on account of their former life, family, or estate. Former life. I make it a point to have the older members do the same. Smiling face.

4th. I strive to plan and lay out  
 Work for each. some kind of work for each one, trying  
 to give them something in keeping  
 with their ability and taste; and when  
 Success. done, I speak of their success in an  
 approving way. As I told you before,  
 Good books. I encourage the reading of good books  
 and especially of our denominational  
 papers. In this way they are not only  
 Developed. developed intellectually, but they are  
 brought into sympathy with all our  
 benevolent enterprises, and soon be-  
 come hearty contributors to the same.  
 Boy. I knew one boy, fourteen years old, who  
 went morning and evening, after and  
 Doctor's horse. before school, and attended to a doctor's  
 Make money. horse, in order to make some money  
 with which to help build the Baptist  
 church in East St. Louis.

Another boy of thirteen, who only  
 received two dollars and thirty-five  
 cents per week for working in a store,  
 gave one dollar per week of that  
 Tent meeting for the poor. towards the expense of a tent meeting  
 for the benefit of the poor who had no  
 church privileges. Many more such

incidents could be related, but these will illustrate the effect of my plan. My plans. But before I close, I must tell you of an experiment we have made in order Experiment. to enlist these new members, and one which, in the case of the young, has worked like a charm. Have an efficient Charm. teacher organize a new class composed of these new members, say for both sexes, one class called the young ladies' Young ladies' class. class, another called the young men's class; all of them Christians. Let the teacher in charge take her place in the class as a member of the same, and have a member of the class teach every Sunday, taking it alphabetically; A Alphabetically. teaches to-day, B next Sunday. All cases of uncertainty will be settled by the teacher, to whom the acting teacher always feels free to appeal. In this way all will become interested, the lesson will be studied, and the members themselves soon develop into teachers; thus the class becomes a kind of normal drill, in which teachers will Normal drill. be prepared by actual experience to



Best results.

take charge of other classes. This is not a newborn theory, but a practically demonstrated fact, and has been carried out with the very best results by a young lady in my church.

Wednesday  
night.

Another and very effective way not only to develop and instruct the church (both young and old members), but also to give an ever-growing interest to the Wednesday night prayer-meeting, is to carefully prepare and deliver a lecture each week on some important subject taken from the Bible, or from the field and work, in which all should be interested. For example, a lecture on the book of Genesis, one on the patriarchs, and another on the flood, followed by one on the descendants of Noah, giving the origin of the three great divisions of the human family. Moses is a fine subject; so are David and Daniel.

Literature.

Missions.

History.

From the field lecture on the Publication Society, missions—State, home, and foreign; give a series of lectures upon church history. I have known

persons won to the church and brought into the fold by listening to a conversation on church history. I find in this way my house is usually full on Sunday, and scarcely ever less than half full on Wednesday night.

After the lecture, which is never <sup>After the lecture.</sup> more than thirty minutes long, we have the regular service of prayer and song, with such other service as the case seems to demand. Of course, this means work, and lots of it, but the <sup>Work, study.</sup> study expended on these lectures tells with wonderful effect on the intelligence of the pastor, keeps him bright, gives a polish to the sword he wields <sup>A polished sword.</sup> on Sunday, and makes him not only a man of the people, but also a workman who needeth not to be ashamed. Too many of our preachers study hard in college to get a diploma, and after that is secured seem to say, like the woman when baptized, "it is a dip and down." <sup>Dip and down.</sup> Such divines are like young wasps, larger at first than ever again. But these lectures will not only develop the

pastor and make him strong, but will tell with lasting effect on the membership of his church, and make his Wednesday night meeting one of the most telling of all his services. Having tried this myself, I would heartily commend it to you and other pastors to whom you may see fit to send this letter.

I close.

I close by expressing the hope that the evangelist who was here with us will, at some time in the near future, give to the brethren who may or may not have his services in special meetings some short and tangible outlines of work to guide us in leading souls to Christ, that we may the better harvest the results of our labors.

Outline of  
work.

That such a work is needed will appear from the following quotation: "In one of our great cities there is a Ministers' Conference, composed of all the Protestant ministers in the entire city. They meet every Monday in the Y. M. C. A. building. On one of these occasions an address was delivered on the evangelist and the modern revival

At the conference.

meeting. After several had expressed their views, one of the most prominent and most useful pastors in the city arose and said: 'Brethren, I spent eight <sup>Eight years in college.</sup> years in college and seminary preparing for the ministry. I have been taught to read Hebrew, Greek, and Latin, have studied church and ecclesiastical history—in fact, everything pertaining to the ministry, except the one thing needed, to-wit: how to labor with souls so as to bring them to Christ. It is strange, but in all the <sup>It is strange.</sup> lectures I have received, covering all my theological training, not one was ever delivered on this subject, nor did I ever hear a word as to the plans, purposes, or results of revival meetings. It can not be that these great and good men are not interested in the work. <sup>Good men.</sup> I therefore conclude that while they are informed on the branches they teach, it is doing them no injustice to say I am convinced they have said nothing because they know but little, <sup>Said nothing.</sup> if anything, relative to the subject we



are now discussing. I therefore most heartily endorse the essay, and give my hand in token of the same to my brother, with the wish that God will greatly bless him in his noble work.' ”

More light.

If any apology is needed for giving this letter to the public and calling on the evangelist to give us more light on this, the most important department of Christian work, surely the above statement will be sufficient if true, as I believe it to be. Indeed, a work of this nature should have the first place in our theological libraries and be read by every Christian worker. With this I close. May the great Head of the Church bless you, the Holy Spirit be your guide, and your visit to us prove a blessing to your church and city.

Yours for the King.

After the meeting.

A letter.

P. S.—As a supplement to my letter, I will enclose a letter from a brother pastor in an adjoining State; also some clippings from the daily as well as religious press. Pardon me for say-



ing we would have had a fuller report from our daily paper, as they sent a reporter, who wrote up the meetings in fine style for the first few nights, but finally he said: "I can't attend and write up that meeting, for if I continue to go, I will become a Christian, and as both the editors of my paper are infidels, I will have to write criticisms on the evangelist or lose my place, so I am going to stop writing." Hence the brevity of the report. It is perhaps a little immodest in me to allow these letters and clippings to accompany this letter, inasmuch as they are largely connected with my own work and that of our evangelist, but I love truth more than modesty; besides, I prefer letting someone else bear testimony to many facts stated in this epistle. And I do so that you may give your church a fair and impartial report of the meetings as seen by yourself while with us.

Had to stop.

Infidels as editors.

Truth better than modesty.

Yours.

P. S.—These reports will be found in a supplement in the back of the

book, copied directly from correspondents, whose names are in their own hand and preserved in my library.

THE AUTHOR.

## CHAPTER VI.

---

### OUTLINE OF WORK FOR PASTORS AND EVANGELIST.

---

IF some one falls out with you and declares that he will never hear you preach, don't get alarmed; you will never miss him and the earth will revolve just the same when he is gone. If everything don't work just to suit you, don't show your temper and abuse the church. One of the lessons learned in the school of experience is, when you can't get people to do what you want them to do, get them to do the best you can. Don't be sour; more men make fortunes on sugar than vinegar. In your work for the Master never try to offend anyone, but if anyone feels it his duty to abuse you, go evenly on. Barking dogs never bite, and the one hit does the hollowing.

Don't get alarmed.

The school of experience.

Sugar and vinegar.

Barking dogs.

Moreover, you should remember a fice  
 can bray the moon; therefore don't  
 stop to kill every dog that barks at  
 you. Even a mule can kick back. So  
 when others question your sincerity, or  
 attack your plans, "Let your bow abide  
 in strength and the arms of your hands  
 shall be made strong by the hands of  
 the mighty God of Jacob."

In the very beginning give your  
 audience to understand you say what  
 you mean and mean what you say. In  
 beginning as pastor or evangelist,  
 never listen to suggestions from any-  
 one until you know the religious  
 standing and intellectual caliber of  
 the one making them, as those who  
 trouble the church most will be the  
 first after you. Don't scold, but give  
 everyone to understand you mean busi-  
 ness and expect success. Be on time  
 yourself and require others to do the  
 same. If the church agrees to have  
 services at midnight or midday, begin  
 on time to the minute. People have

K i c k i n g  
 mules.

Say what you  
 mean.

After you.

Be on time.

no more right to be late at church than at court.

A grand-nephew of Henry Clay <sup>Henry Clay.</sup> said to me once: "Promptness is next of kin to godliness." Give ample time during the prayer and praise service for seating the audience. Have the people sit so as to seat every one possible. Announce beforehand that after a certain specified time no ushers will be on the floor and no seats will <sup>No seats ex-  
changed.</sup> be exchanged. In this way great annoyance will be prevented, the ushers can hear the sermon, and the crowd will be on time; life and animation will characterize the meeting, and a feeling of cheerfulness will pervade the audience from first to last. With reference to the house, remember there is one way to fill a house and another way to fill it up.

As for the sexton, there is no more important or difficult place to fill in the working forces of a meeting. A timid boy or a trashy man should never <sup>Timid boy and  
trashy man.</sup> be allowed to attend to the house in



time of the meeting. A few general rules may be given for the benefit of the sexton: first, never listen to anyone, unless it be the pastor or evangelist, because often, while those in the house are smothering with heat and fairly panting for breath, others, just in, are cold and will want more fire. Have a thermometer and keep your heat be-

Between sixty  
and seventy.

tween sixty-five and seventy degrees, with plenty of fresh air; always ventilate from the top; in ventilating, either ventilate from the side opposite the direction of the wind, or else skip windows, so as to prevent draft; never attend to stoves or ventilation while the text is being read, or an invitation given. Have your fires under control so you can let your artificial heat decrease in proportion as the animal heat accumulates; in this way you will not get the house too warm. It should be borne in mind that it is more injurious to health to have the temperature too warm than a little cool. It is a fact that a pure gospel and fresh air

Ventilation.

work well together. As an engineer has the lives of his passengers in the hand which holds the throttle, so the sexton holds not only the physical comfort, but also the health of his congregation in the hand with which he makes the fire.

In going to church, everyone should have or get the church time, and in this way all who come will get there about the same time, each one finding, by timing himself, just how long <sup>Timing self.</sup> it takes to get there. If late, take it as your misfortune. If a seat is to be had, get it as quietly as possible; but if not, don't expect someone else to give you his. It might cost some man his soul for all eternity to give you his seat just at that time. Don't go to <sup>Just at that time.</sup> church to enjoy yourself, but to work, just as the pupil goes to school to learn. A pastor once said to me: "You must remember these people come to church to be entertained." "Then," said I, "they had better go to the circus. If <sup>Circus and clown.</sup> that is all they are after, I am sure a

clown can beat me on that." Go to church as a matter of duty, and serve God because it is right. Then your steps will lead to the house of God and others will not be lost by your neglect.

In revival meetings as usually conducted, too much stress can hardly be put on the service of song. This being the case, a good leader and a faithful organist are of supreme importance. It is also important that the best singers should sit together, so as to give volume; at the same time, the entire audience should enter heartily into the song. If the leader gives the command to stand, all should rise in a body, as a failure to do so indicates a disposition not to carry out the will of the leader, and unless there is some physical disability or some local cause which can easily be seen, one is inexcusable for such conduct. Be it remembered that if your leader whom you have chosen can't get you to obey his instructions, it is hardly to be supposed that sinners will. In selecting singers,

Service of  
song.

All stand.

Selecting  
singers.

it is desirable that a few substantial members of the church should take their place and sing in the choir. It will not only give it a moral tone, but be a preservative of good order. Indifference to the gospel is heathenish anywhere, but perfectly savage in the choir. There should be no whispering or passing of notes, but everyone should strive to become interested in the sermon, and in this way the interest will catch in the audience like fire catches from a high to a low building. Indifference will catch in the same way. Henry Clay could never succeed, with all his eloquence, if John Randolph went to sleep. In getting these singers, allow the unconverted to come in, and in this way they will be brought in sympathy with the meeting, and in many cases they will be converted. In selecting hymns, have reference to their sentiment; then sing it out. Don't only have reference to music, but to words as well. For instance; I heard once of a Sunday-school proces-

Perfectly savage.

Unconverted.

Sing it out.

sion being led by one of the best men  
 Carrying a banner. in all the country, carrying a banner,  
 and just as they were approaching the  
 crowd of spectators they began to sing,  
 Satan leading. "See the mighty host advancing, Satan  
 leading on." A colored brother at a  
 At a wedding. wedding sang, as a part of his ceremony,  
 "Plunged in a gulf of dark despair, ye  
 wretched sinners lay." Some time  
 since, while I was urging people to  
 stay for an after-meeting, my choir was  
 singing for dear life, while the people  
 Haste thee away. were crowding out, "Haste thee away,  
 why wilt thou stay? risk not thy soul  
 on a moment's delay." Nowhere in  
 Christian work is good judgment as to  
 the fitness of things of more import-  
 ance than in the selection of appro-  
 priate hymns. Next to selection is  
 promptness, and especially after the  
 sermon.

The least delay in the song or drag  
 in the music will often spoil the after-  
 effects of the best sermon. It seems  
 Satan a thief. that Satan steals the effect of a sermon  
 sometimes while the organist is get-



ting on the stool or the leader is finding a hymn. A good plan is to call your hymn to be sung at the close of <sup>Hymn and text.</sup> the sermon when you take your text, then you know the selection and everything will start without friction at the close of sermon. Don't hesitate to sing slower or faster than the music is written--that is, when the cause demands it. Remember angels didn't write the <sup>Angels didn't write music.</sup> music, nor are the notes infallible. <sup>Notes not infallible.</sup> Some verses should be sung slowly, others softly, and still another repeated in full voice first, then softly, then in full voice; sometimes one sing a verse, <sup>Mode of singing.</sup> then the choir, then the entire congregation. Sometimes the stanza should be sung by the choir and all fall in on the chorus; sometimes one voice should sing the stanza and all ring out the chorus.

In singing with children in children's meetings, have them sing the stanza, then help on the chorus. Solo <sup>Solo singing.</sup> singing in revival work may be done to great advantage if the following

rules are observed: first, have a competent singer; second, have a wise selection; third, sing at the right time; and fourth, in the right way. A soft, mellow solo is better to lead devotion

Excited leader in prayer than a boisterous and excited leader who draws the minds of the people from the Lord to himself, as is too often the case. With the above

reference to a solo in prayer, we now offer a few suggestions relative to

Prayer. prayer, not in a general, but a specific way. So much has been said and

written on prayer that it would be entirely out of taste to undertake the

task of showing in this work either its general importance, personal bene-

fits, or individual privileges. But we may be excused for offering a few

suggestions as to its place in the revival meeting. Remember that prayer

Subterranean and caverns. has its source in subterranean caverns

and is the only fountain from whence come revival streams. Organization

machinery and perseverance can get up and continue a meeting any time or

in any place, but only praying people can get down a meeting. Then we suggest: first, that we should be prudent in prayer. (a) Never hold the congregation long in prayer while the people are coming in; they will become cold and wearied waiting for you to stop. (b) Always speak out distinctly so the congregation can join in with you; avoid boisterous and meaningless exclamations on the one hand and whisperings on the other. Paul said, pray so the brethren can understand you; then they can say amen. It is to be regretted that many good men lose their influence with the audience by useless repetitions, such as "O God," "O God," "Our heavenly Father," then at the next sentence "O God," until different ones are counting the times the Deity is addressed in the one prayer. I knew one man who did this until his own pastor told me he had used the same expression "twenty-five times in one prayer." Such a habit is inexcusable and borders on irreverence.

Prudent in prayer.

Stop. Distinctly.

Amen.

Twenty-five times.

In the beautiful lesson on prayer given by the Savior, the Deity is only addressed once, then in the most reverential way. "When ye pray," said He, "say, Our Father which art in heaven," etc. Second, Be definite. Some one has said: "Before you enter into your closet, go twice around your house." In other words, think before you pray; have a definite object; don't pray all over the world in one prayer. Give the Lord credit for knowing how old He is and how long He will live equally as well as you do. If some one has requested prayer for a wandering boy, a dissipated companion, or if some poor sinner has said, "Pray for me," don't go talking to the Lord about the "heathen in China, the Government, the sick, or the poor." If some people who are great to pray and poor to pay would answer their own prayers, answer their own prayers by giving to missions, visiting the sick, and helping the poor, there would be more time left to pray for sinners in the revival meeting. Again, comply with the

conditions on which the answer is Conditions.  
 promised: (a) Let your object be such an  
 one as God can grant without doing  
 violence to principles of right. (b) Be- Believe.  
 lieve God will give you the desire of  
 your heart. (c) Don't become weary, but  
 continue to ask. Remember the widow Continue.  
 and the unjust judge. One woman  
 prayed for her husband for twenty years Twenty years.  
 without a sign of an answer; we saw  
 him converted. Another prayed God  
 for seventeen years to save her husband  
 from drink, and as he only got worse,  
 she gave up, but on hearing of the  
 other case, she got out of bed and fall-  
 ing on her knees said: "I'll pray for "Pray until I  
die."  
 John till I die." He was also con-  
 verted. Thus we see the Lord always  
 gives us more than we can ask or think.  
 (d) The Savior taught agreement in  
 prayer as one of the essential condi-  
 tions, saying, "If any two or three of  
 you agree as touching one thing you Agreement.  
 shall ask in my name, I will do it." A  
 young man by the name of King was  
 so dissipated and reckless that the com-



- fort and standing of the family demanded his expulsion from home. He
- A tramp.** was picked up a tramp and brought into my service. I learned his history from his own lips. He was converted and returned to his mother's arms, but imagine my surprise to learn, in a letter from his father, that there was a
- Praying band.** praying band organized at his request with members in two cities, for the express purpose of praying for that lost and ruined boy.
- Public prayer.** As to public prayer in revival work, all pride or stiffness should be laid aside. The more spirit and the less form you can have, the better. Short-sentence prayers in concert are very desirable for many reasons. Silent
- Silent prayer.** prayer is often very effective; continuous prayer, with volunteer leaders, in the right spirit and at the proper time, may be used with great power. In
- Continuous prayer.** conclusion, let me say this is one Christian duty which cannot be overdone. It is the breeze on which we rise above the sun, beyond the skies, to see the
- Christian duty.**

beauty of the King and hear the harps <sup>King in beauty.</sup> of heaven ring. We now pass to what we may call Christian work in the re- <sup>Christian work.</sup> vival meeting. Whatever you do, throw your soul in it. If there is an opportunity given to testify, never wait for <sup>Testimony.</sup> some one else, but get up at once; never offer an apology, but say what you have <sup>Apology.</sup> to say for Christ as his witness for the truth, and take your seat. Never fix up a speech for such occasions, but <sup>Occasion.</sup> speak as the Spirit of the Lord and the occasion may give you utterance. In speaking to sinners, be in earnest and <sup>Speaking to sinners.</sup> seize the opportunity for further instruction on this line. Read the chapter, reporting the meeting by the com- <sup>Committee.</sup> mittee. In preaching, watch the effect of the sermon; if there is an indication that the net is on the right side, land <sup>Right side.</sup> it at once. Remember a half sermon with good results is better than a whole one with none. Always have some- <sup>Something to say.</sup> thing to say when you preach or talk, and stop when you get through. Some men talk always and say nothing.

---

**Mercy on sexton.** Have mercy on the sexton, and you will have fewer vacant seats next time.

**Kill eagles.** Study your audience, so as to get their level. Men do not kill eagles with pop-guns, nor hunt quails with brass cannon. Success often depends on the fitness of things. "New wine must be put in new bottles." Preach a free salvation and bring to men the water of life, but give them to understand you expect pay for the pitcher. Remember a flower in the hand of a live child is better than a handful in the coffin, so one word to the living is better than a sermon to the dead. In revival meetings, do not make too many propositions, as one not accepted is worse than none at all. When there is doubt as to a proposition being accepted, put it in such a way as to leave it entirely optional with those to whom addressed; whether or not it is accepted, never seem disappointed. In extending propositions and taking expressions always get the unconverted to do the easiest thing first, as making

**Pitcher.**  
**Coffin.**  
**Living.**  
**Dead.**  
**Proposition.**  
**Disappointed.**

the start is always the hardest thing Hardest thing. to get him or her to do.

Have your choir sing while your crowd is dispersing, and warn Christians against any undue levity after Levity. dismissal, as sinners will have a tendency to doubt the sincerity of those who were pleading with them in tears so soon convulsed with laughter. In- Laughter. stead of hurrying away, putting on overshoes, wraps, and such like, Christians should remember this is an opportune time to search out and speak to Search out. sinners, as there is no time during the service when they can be so readily approached. None will take offence, and all will feel free. In many cases Feel free. the first offer for prayer, and often the first conversion in the meeting, is First conversion. brought about by some Christian in this way. Whenever a sinner says with earnestness, "Pray for me," don't say "I will," but find a vacant place, and inviting him to accompany you, go there; say, "Let us pray right here and Let us pray. now." In another chapter will be

---

found instructions for this kind of work. In trying to reach and win

Rely upon God. some one for Christ, rely upon God for success, and should your effort fail, remember the object for which you

David and Goliath. labor is worth another effort. David took five stones in his shepherd's bag with which to slay Goliath, evidently bent on another trial in case the first

Four men. failed. Four men brought one to Jesus with a two-fold blessing awaiting their exertions: the first in store for the man they brought, and the second was they got there themselves in bringing

Personal work him. In personal work, never stop to discuss propositions with a sinner while there are others needing your attention, nor allow yourself to be

Controversy. drawn into controversy on doctrinal or sectarian propositions. Give him to understand you are not considering the welfare of your church; that it can

Without him. get on without him, but he can't be saved unless he repents. Never stand off and see the meeting fail, then say,

"I told you so." "I told you so," nor wait for someone



else to start it, then say, "Hurrah for <sup>"Hurrah for us!"</sup> us!" Come in, my brother, at the start, and, like Mary of old, have it said of you, "He hath done what he could." Remember there is something else for you to do besides showing your time-piece; that passengers never keep time <sup>Time piece.</sup> for the conductor, and that it is a mean <sup>Conductor.</sup> thing to shoot a preacher with a watch. <sup>Shoot a preacher.</sup> In conference meetings, if four persons are asked to speak for Christ, common sense, to say nothing of good taste, demands that each one be brief, but in <sup>Brevity.</sup> case there is a brother who insists on spreading himself, to the disgust of the congregation and detriment of the meeting, don't let him preach the fu- <sup>Don't let him preach.</sup> neral of your meeting, but watch him, and as soon as he makes a point or stops for breath, say, "There, brother, let us all pray, and you lead us in a short prayer." He will do it and feel compli- <sup>He will do it.</sup> mented. In this way you stop him and <sup>Stop him.</sup> at the same time save his friendship. Such men often run people away from <sup>Run away.</sup> church by their imprudence, then fall

---

out with the preacher for not drawing a  
 crowd. Have your people sit close to-  
 gether. It has time and again been de-  
 monstrated that a scattered congregation  
 is hard to impress; there is an inexpli-  
 cable something in the elbow-touch of  
 Christians in church. Let those who  
 scatter all over a large auditorium on a  
 stormy Sunday or a rainy night re-  
 member that fish go in schools and  
 sheep in flocks. One of the thorns in  
 the pastor's flesh is a vacant seat in  
 front of him. Again, if you have had  
 a quarter changed with which to pay  
 the preacher, don't tell everybody he is  
 preaching for money, boast of your  
 liberality, nor let your three-year-old  
 child spoil more than one sermon a  
 week. Such benevolence, boasting,  
 and noise is more than most preachers  
 can stand long at a time; therefore, if  
 your child cries long or loud, don't  
 choke him, but carry him out; it may  
 spoil the child, but it will save the meet-  
 ing; besides, the preacher can get on  
 without the child's help, and a little

home persuasion, given in broken doses, will save you embarrassment in the future. Of crying children, fighting dogs, and braying mules, furnished by people who ought to know better, many preachers can truly say, "I have suffered much of thee." With reference to order, too much cannot be said in its favor, and as many persons of ill breeding who seldom if ever attend church come to the revival meeting, it is absolutely necessary that special attention be given to preserving and enforcing good discipline; indeed, order is the first law of heaven, and the apostle Paul said in I. Corinthians 14:40: "Let all things be done decently and in order." As there are a multiplicity of causes which lead to disorder, so different remedies must be applied. No patent "nostrum" nor "king cure-all" can or will reach the case; then let us first diagnose the disease and then search for the remedy. It is certain that disturbances often proceed from insignificant causes, yet the cause is

Broken doses.

Fighting dogs  
and braying  
mules.

Ill breeding.

Heaven's law.

"King  
cure-  
alls."

such that well-meaning people, and often those interested most in the meeting, are for the time being convulsed with laughter, and the effort to suppress it only tends to prolong the trouble. For instance, I was preaching in one of our largest and most influential churches in the State of Illinois some time since; shortly after beginning to preach, I saw a ripple of unaccountable levity among some of the best and most useful workers in the church. This was repeated several times, to my annoyance and disadvantage; finally I remarked, "If there is anything I have said of such nature as to produce merriment, I fail to see it," thinking it was something I had said in a bungling way at which these young people were tickled. But imagine my surprise to learn I had a rival in a little mouse, which had evidently come from the dining-room of the church and was running among the benches, between the pews, in front of the pulpit, along the aisles, over and

under the feet of my auditors, to their great amusement and my disgust. On several occasions I have seen great disturbance caused by a bird, especially a Bird or bat. bat; sometimes a child will get to sleep and snoring and thus attract attention; Snoring. sometimes bad ventilation will cause a want of oxygen and an accumulation of carbonic acid gas, the result of which is to produce a sluggish, sleepy Sleepy. indifference, which no eloquence can charm and no logic instruct. In all of these cases and many of a similar nature, the remedy is to be found in practical common sense, and not in ecclesiastical rebukes. In case of the merriment, as indicated above, stop short off and relate a good story; encourage the laugh, and in this way the pent-up feeling will escape, and all hands will settle down to the sermon in good earnest. By so doing you save your temper, the good will of Save your temper. your audience, and the effect of your sermon. In case of the bird and the ventilation, stop at the end of a divis-



ion or subdivision of your subject, have your audience stand and sing. Have

Doors and windows opened.

doors and windows thrown wide open; the bird will escape and the fresh air will come in, and, like the sun breaking out from behind the cloud, your audience will brighten up and become responsive. That feeling of depression will flee away, your thoughts will come quickly, your tongue will move at your command, your words will become like polished weapons in the hands of a trained expert, before whose lightning sweep the enemies of the cross will fall and the cohorts of Satan fly. So far as the snoring child is concerned, it seems a reflection on the reader's intelligence to say, "Have someone to shake him, and all will be well."

Cohorts of Satan.

Inexcusable annoyance.

Another, and in many cases inexcusable, annoyance is the oft-repeated habit of running in and out of the house; again, needless and persistent whispering, laughing, etc., often done by three or four persons, who show conclusively, by their persistency in so do-

ing, that they care nothing for the speaker, the meeting, or the cause. In such cases, give general notice of your intention to preserve order, and in a general way warn persons against ex- Warn persons posing themselves to your rebuke. Do this on taking your text, or when there is no disturbance. In this way the thoughtless but well-meaning persons will become careful, and nothing but unintentional disturbance will appear. Now the way is clear; public sentiment, Way is clear. good breeding, the gospel, and the civil Civil law. law are all on your side. In administering a reproof, be civil, but determined. Show them the folly of their course; make one reproof do for all. If this fails to produce the desired effect, the next best thing is to have someone secure the names of the persons SO Secure names. offending, having them give you the names thus secured; announce the fact at the next service, and offer a truce Flag of truce. on the following conditions: (a) That these disturbances cease at once. (b) That no outside abuse of the leader be

Pulpit and  
Press.

Simple story.

Shaking her  
fist.

indulged in, or hindrances be thrown in the way of the meeting. This will usually be sufficient. But, in case it seems to fail, then simply announce your intention to give the names to the public from pulpit and press. Then turn the offender over to the civil authorities as any other felon, to be dealt with according to law. If this course is pursued with cool deliberation on your part, you will never fail, nor will you ever have to carry your intentions into effect. Sometimes a simple story told at the beginning of a sermon will secure order and rivet attention. For instance, someone related the following incident: "A preacher was preaching in the open air to an immense audience. All at once a young man began to act in such a way as not only to disturb the speaker, but everyone near him. He was severely reproved; but imagine the preacher's surprise on dismissing the audience to have an old lady exclaim, shaking her fist and waving her cotton umbrella, 'You had no

business to do that; I'll have you to know that was my boy.' 'Then why don't you make him behave himself?' said the indignant divine. "'Cause he is mule-kicked!' said the enraged mother." It should be remembered, however, that the teacher who makes a reputation for dexterity in wielding the rod, and the preacher who has to beg or scold to preserve order or secure attention, have missed their calling, and should step down and out. With the command of God as his commission, the world his field, Satan his antagonist, heaven his reward, and souls for his hire, any man who feels the importance of his work certainly ought to put enthusiasm enough into his sermon to command respect. It is said that Edwin Booth, the great tragedian, was once asked by a celebrated divine to explain how it was that "when you act fiction, people are affected as though it were truth, but when I preach truth, they treat it as fiction." To this the great actor replied: "I act fiction as if

Mule-kicked.

Getting attention.

A conversation with Booth.

it were truth, while you preach truth as though it were fiction." Surely there is a lesson in the above quotation for all Christian workers, whether in pulpit or pew. Remember that truth on wheels, prayer on wings, and zeal on fire will bring heaven down, arouse the community, and revive the church.

The power of  
truth, prayer  
and zeal.



## CHAPTER VII.

---

### INSTRUCTIONS FOR PERSONAL WORK.

---

Heaven's gate is shut to him who comes alone;  
Save thou a soul, and it shall save thine own.

HAVING, in a previous chapter, given a few suggestions of a practical nature on general work for the pastor and evangelist, we now beg to give some instructions as to personal work, with a selection of appropriate scriptures; thus making this a complete guide to Christian work before, in, and after the meeting.

As different rules of syntax apply to different parts of speech, so different passages of scripture apply to different phases of belief, and each subject should be treated according to the class to which it belongs. These classes may be denominated as follows: 1. Back-

sliders. 2. Christians out of duty. 3. Secret Christians. 4. Penitent sinners. 5. Thoughtful persons. 6. Indifferent persons. 7. Skeptics. 8. Infidels. 9. Moralists. 10. Universalists. Perhaps nine hundred and ninety-nine persons out of every thousand will be found on inquiry to belong to one of these classes. Hence, the first thing of importance is a proper diagnosis of the case; find out to which of these classes your subject belongs, and with this book in hand, apply the following remedies, as the nature of the case and the direction of the Holy Spirit may seem to demand, allowing perfect liberty for spiritual oversight, individual peculiarities, and sound practical common sense. Now, beginning with the first class, the backslider, we notice, first, who he is, and second, how he may be reclaimed. First, he is one who has receded from his former faith; show him how God looks on his present position from the following passages of Scripture:

“And Jesus said unto him, No man, Luke ix. 62. having put his hand to the plough, and looking back, is fit for the kingdom of God.”

“Thine own wickedness shall cor- Jer. ii. 19. rect thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God.”

“If any man draw back my soul Heb. x. 38-39. shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”

Exhort him to return unto the Lord, and quote the following promises for his encouragement: Instructions to worker.

“Return, ye backsliding children, Jer. iii. 22. and I will heal your backslidings. Behold we come unto thee; for thou art the Lord our God.”

“Draw nigh to God, and he will James iv. 8. draw nigh to you.”

“Then shall we know, if we follow Hosea vi. 3. on to know the Lord.”

Get him to try again, to make a

new start; show him from the following scriptures, that God will help him:

II. Chronicles  
xxxii. 7-8,

“There be more with us than with him: With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles.”

Psalms xxxvii  
40.

“The Lord shall help them, and deliver them \* \* from the wicked, and save them, because they trust in him.”

Phil. iii. 13-14.

“But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

Deut. xxxii. 11.

“As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him.”

Now try to show your subject that as the mother eagle helps the weak or crippled and falling ones along, so the Lord will help him. Urge upon him the importance of making another effort; get him to trust the Lord and

publicly declare his intention of living a Christian life. Remember James says:

“Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” James v. 19, 20.

Christians out of duty. The first Class 2. one to which we call attention is the one living in disobedience. He has been converted and has confessed Christ, but gone no farther. Show him his duty from the following scriptures:

“And Jesus, when he was baptized, went up straightway out of the water.” Matt. iii. 16.

“Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.” Acts ii. 41.

Here we have the example of Christ, the practice of the apostles, and obedience of believers to guide us in teaching others the first step in the path of Christian duty.



The second one to which we call attention is one who for some cause has lost his membership and is living outside the pale of the church. Ask him if he believes the church a good institution; if he would like to live in a country where there were no churches. If he says no, then show him that it is not right for him to set an example which, if followed by all who have the same right, would destroy the church and defeat the purposes of God as shown in its institution. Show him the importance of entire separation from the world by the following scriptures:

II. Cor. vi. 14-  
18.

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, \* \* and they shall be my

people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"And I heard a voice from heaven, Rev. xviii. 4. saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her iniquities."

"They are not of the world, even as John xvii. 16. I am not of the world."

It seems to me that with these passages of Scripture at hand—the last one being the very voice of the Savior himself—it ought not be a difficult task to show a Christian that his place is in the fold, and that he should at once return to his Father's house and stop feeding swine for the devil at starvation wages. My brother, the Master calleth for thee; His grace and His mercy are wondrously free. Oh, then, let me importune you to come home; you need the church and the cause

needs you. Some one may be lost by your delay; then come this very day.

Class 3.

The secret Christian. By this we mean one who believes and has not confessed; one who loves, but does not obey; one who serves God in such a way that Satan gets all the results. That such should not be the case, we readily agree; but that such cases exist, we have to admit. Major W. E. Penn, the evangelist, tells of a lady at Leavenworth, Kansas, who was the mother of several children; she had been a secret Christian since she was fourteen years old, and after waiting for her husband for several years, finally confessed Christ one day in the meetings, her husband following the next day. I knew a man by the name of Shelton, in Virginia, who was regarded as a moral man and a good citizen. For five or six years I preached to him as a sinner, my deacons always getting him a seat near the stand and often suggesting that I do my best to reach Mr. Shelton. So, after many trials and as many de-

A secret Christian.

Not a moralist  
but a Christian.

feats, the old gentleman confessed in my presence to having been a Christian for forty years.

Rev. J. E. Hutson, a noted evangelist of Richmond, tells of an old and honored physician, who, after confessing Christ, said: "Mr. Hutson, I have been standing in the road for forty years, wanting to be a Christian; all I had to do was to draw the lines and ride into the kingdom." Surely we only need to give the above examples as evidence of the fact that many well-meaning people are hiding, not only their own light under a bushel, but the light of the Holy Spirit, which otherwise would be manifested in them. No wonder the apostle Paul exhorted the Thessalonians (5:19) to "quench not the Spirit." If the truth could only be known, there are to-day thousands who are regarded as moralists, and looked upon as foreigners and strangers to the commonwealth of Israel, who have years ago repented of their sins and are at all times indulg-

Standing in  
the road for-  
ty years.

Putting out  
the light.

A great mis-  
take,

Education and  
local tradi-  
tions.

ing a hope deep down in their hearts for which they would not take the world. Many of them would die at the stake before they would surrender their faith in Christ, yet, on account of defective education and local traditions, they stand at the very gate of the Lord's vineyard all their lives, losing the joy of service, robbing the church and the cause of their influence. Let such persons read and obey the instructions contained in the following scriptures:

I. Peter iii. 15.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Psalms lxxviii.  
5-7.

"He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: \* \* that they might set their hope in God, and not forget the works of God, but keep his commandments."



“But thou, O man of God, flee these <sup>I. Tim. vi. 11-13.</sup> things; and follow after righteousness, Godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast made a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession.”

Let us remember that the only case which the Jews could make out against our Savior on which to take his life was his own confession, and for this, so far as human evidence was concerned, he forfeited his life. Then remember, my brother, He has said: “If any man <sup>Luke ix. 23.</sup> will come after me, let him deny himself, and take up his cross daily, and follow me.” Now for the sake of your own usefulness, the salvation of those over whom you exert an influence, and the glory of Him through whose benefactions you have a little hope, though it be as a bruised reed and the smok-

ing flax, won't you draw the lines and ride into the kingdom, break the old ship loose from its rocky fastenings and launch out on the great ocean of God's love this very day? Brighter heavens will bend above you, happy friends will gather around you. True, there will be some cloudy days, but even then you can sing:

“All the storms will soon be over,  
And we'll anchor in the harbor.  
We are out on the ocean sailing  
To a home beyond the tide.”

Class 4.

The penitent sinner is a person so grieved on account of former sins that he is earnestly seeking the forgiveness of God and greatly desiring to obtain the divine favor, as expressed in a conscience peace, which inspires hope, energizes effort, and directs faith.

The first point to impress on his mind is the importance of getting his own consent. Having urged this point, call his attention to the following passages of Scripture:

Luke xiv. 28-  
30.

“For which of you intending to

build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."

"If ye continue in my word, then John viii. 31, 32. are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Finding that your subject has gotten his full consent to give up the old life of sin and live a new and godly life, you want now to impress on his mind the importance of asking for pardon, quoting to him the following scriptures:

"But if from thence thou shalt seek Deut. iv. 29-31. the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. \* \* If thou turn to the Lord thy God, and shalt be obedient unto his voice, \* \* he will not forsake thee, neither destroy thee."

Have your man humble himself by

kneeling with you in prayer. You lead, then get him to pray. You may have him repeat the publican's prayer, as directed in another part of this work; then read to him the following promise for his encouragement:

Romans x. 13. "For whosoever shall call upon the name of the Lord shall be saved."

Impress on his mind the importance of being in earnest; urge upon him the importance of believing God; quote:

John iii. 16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Show him what to believe; quote:

Romans x. 9. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Isaiah xii. 2. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also has become my salvation."

Explanatory  
for worker. (a) I have a Savior. (b) He is able to save me. (c) Therefore, I am not

afraid to depend on him. (*d*) Hence Contentment.  
I rejoice.

We trust our friends in business,

The partners of our homes;

We sow the seed in autumn,

In spring the harvest comes.

Then why not trust in Jesus?

He will take you for His care,

Will drive your sorrows from you

And all your burdens bear.—*Dillard*.

Repeat this  
verse.

Show him this is the last and only resort; that it is trust Jesus or perish; therefore he can not be worsted; that in so doing he has all to gain and nothing to lose; quote:

“Though he slay me, yet will I trust in him.” Job xiii. 15.

If your man is in earnest and deeply convicted, and you have carried out these instructions, not in the letter, not mechanically, but in the spirit, and have lovingly led him over these highways of truth, he ought to be enabled, by the time you have finished this instruction, to trust Christ; and might reasonably be expected, under the moving power of the Holy Spirit and the



Confessing  
Christ.

Matt. x. 32.

direction of divine truth, as recorded in the following words of the Savior himself, to confess his faith publicly:

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.”

In becoming a Christian (*a*) we get our own consent by decision; (*b*) we secure or appropriate the promises of God by faith; (*c*) we are established by trust, (*d*) and recognized in confession. As Christians, we are incorporated in baptism, instructed by the commands of Christ, and directed by the Holy Spirit. Included in the prayer of Christ and kept by the power of God through faith unto salvation, the veracity of God completes our assurance, and the length of life is the distance to glory. “As the signboard is the guide by which we walk out our journey, so the Bible is the rule by which we work out our salvation.” Sing the following song, found in No. 5 Gospel Hymns, No. 10:

“O wonderful words of the gospel!  
O wonderful message they bring!  
Proclaiming a blessed redemption  
Through Jesus, our Savior and King.

CHORUS.

“Believe, oh believe in His mercy,  
That flows like a fountain so free;  
Believe and receive a redemption  
He offers to you and to me.

“He came from the throne of His glory,  
And left the bright mansions above,  
The world to redeem from its bondage,  
So great His compassion and love.

“O come to this wonderful Savior,  
Come weary and sorrow oppressed;  
Behold on the cross how He suffered,  
That you in His kingdom might rest.

“There’s no other refuge but Jesus,  
No shelter where lost ones may fly;  
And now while He is tenderly calling,  
O turn ye, for why will ye die?”

Thoughtful persons. The thought- Class 5.  
ful or considerate individual is a hope-  
ful subject, and has started right; lead  
him on by the following scriptures:

“Come, now, let us reason together, Isaiah i. 18.  
saith the Lord: though your sins be as

scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

I. Samuel xii.4 "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you."

Romans xvii.4. "The goodness of God leadeth thee to repentance."

Call his attention to the fact that he is a sinner, that the wise and safe thing to do is to turn to God. Call his attention to the advantages of the occasion, offer your assistance by way of instruction and prayer. Here you will have to appeal to your own enlightened judgment. Do not press the matter too far, lest you drive him away. Secure from him a promise that he will read a selection of Scripture and pray for himself in secret before retiring at night. Give him either of the following scriptures:

Isaiah i. 2-6. "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and

they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. \* \* \*

Wash you, make you clean: put away Isaiah i. 16-19. the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be

as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

If the person is young, give him the following:

**Ecclesiastes**  
xi. 9-10.

"Rejoice, O young man, in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity."

**Ecclesiastes**  
xi. 1, 13, 14.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. \* \* Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

**Rev. xx.** 12-14.

"And I saw the dead, small and great,



stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. \* \* And whosoever was not found written in the book of life was cast into the lake of fire."

To the disciples Jesus said:

"Rejoice, because your names are Luke x. 20. written in heaven."

So, my dear thoughtful one, after Admonition. having read these warnings and had the offered prayers and instructions of those who love you, won't you decide like old General Joshua, to serve God? Let others do as they will, and never rest a day until you can sing,

"My name is written there on the page bright  
and fair,

In the book of thy kingdom; yes, my name's written there."

Instruction to  
worker.

If he seem considerably impressed, give him the following lesson and urge him to read it over and over again:

Ezek. xxxiii.  
8-11.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how shall we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?"

“Prepare to meet thy God.”

Amos iv. 12.

“Seek the Lord, and ye shall live.”

Amos v. 6-8.

\* \* Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.”

“Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

Isaiah lv. 6, 7.

“Seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

Matt. vii. 7, 8.

If by this time your man is penitent, then use the instructions given under that head found a few pages back. Be prayerful yourself and do not become discouraged. Remember, “They that

Instructions  
to worker.

sow in tears shall reap in joy"; "He that goeth forth and weepeth shall return again with rejoicing."

Class 6.

This brings us to consider the indifferent. Paul said, "being crafty, I caught you with guile." The disciples toiled all night and caught nothing until the command came to let down the net on the right side of the ship. So we must not only be crafty, but fish on the right side. Perhaps in no vocation or business, where individual affects individual, is a demand for a practical knowledge of human nature so imperative as in meeting the sinner without any knowledge of his habits, his education, his belief, or character. In this work too much stress cannot be laid on tact. It is said that Mr. Spurgeon once won a man to Christ by calling out in a vacant factory at the top of his voice, "Behold the Lamb of God which taketh away the sin of the world." I believe it was Mr. Whitfield who said to the robber: "You have taken my purse, but remember the blood of

Jesus Christ, His son, cleanseth us from all sin." The next time he preached in that place, the robber was among the converts. I know of a case where a young man, who could not be induced to come into the room where the preacher was, for prayers, but remained in the hall until prayers were over, came to a crowd who had gathered around the same preacher to hear him tell stories, which he did to the delight of all, and closed by saying to this young man: "Well, sir, when the devil gets you he will have a good-looking man." The young man asked for prayer that night and was converted in less than a week. A lady in Illinois, who had prayed for her husband for years, but could not even get him to church, on going home from the meeting one night said: "Well, Hi, if you don't go, they won't miss you." The next night he was at church and was among the gathered sheaves at the close of the meeting. At a meeting in Virginia, we sent an invitation to the

Dillard at Virginia iron works.

The devil get you.

You won't be missed.



Construction  
train.

crew of a construction train which resulted in the entire crowd professing conversion. Many more cases of soul-winning, in which the unconcerned have been reached and finally converted, might be given. My experience and observation has led me to believe there is little use in any regular or systematic instruction before there are signs of thoughtfulness, excepting from the pulpit. Whenever a person will listen to you with respect and pay attention, he may reasonably be classed as a thoughtful person, and treated as such.

The eagle stirs  
the nest.

The eagle always stirs the nest first, then teaches the young to fly; so any word or suggestion, scripture, song, or prayer, which will create a desire on the part of the unconverted to be saved, will be like a nail driven in a sure place. But, remember, in this case zeal must be wisely directed, lest you cast pearls before swine.

The wise hus-  
bandman.

The wise husbandman surveys his field and reaps when the grain is ripe; so the earnest worker only needs to raise up his eyes

and behold the fields already ripe for the harvest. As a rule, when the thoughtful become penitent the indifferent will become thoughtful. So while the ripe sheaves are being harvested, the field will continue to ripen until a great work is accomplished and the angels shall join in the shout of harvest home.

“Move forward, reaping as ye move;  
Angels are watching from above;  
Around are witnesses a host—  
Arouse you now and save the lost.”

The skeptic is an investigator; he <sup>Class 7.</sup> <sup>The skeptic.</sup> may be on the extreme of this position: like Thomas, almost an infidel, or, like Agrippa, claim to be almost a Christian. In either case he can be reached and won to Christ by the proper process of reasoning, the grace of God, and the influence of the Holy Spirit. (a) <sup>Instructions to worker.</sup> Settle with him the humanity of Christ. Refer him to the fact that no one denies now or has ever denied the essential facts connected with His life as a man, and further that many infidels,

skeptics, and agnostics have professed to admire Him as a man. Ingersoll says: "As for the man Jesus, let me say once and for all, I have for him the profoundest regard. He was a reformer in his day and died a martyr to his cause." Then read to him the following description of His betrayal, trial, and death:

Matt. xxvi. 15. "They covenanted with Judas for thirty pieces of silver."

Matt. xxvii. 7-8. "They bought with them the potter's field. \* \* Wherefore that field was called, The field of blood, unto this day."

The treatment he received while on trial:

Matt. xxvi. 67. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands."

Matt. xxvii. 26  
On the cross. Pilate scourged Jesus, and delivered him to be crucified.

Matt. xxvii. 34. "They gave him vinegar to drink mingled with gall."

Mark xv. 24-27. "And when they had crucified him, they parted his garments, casting lots

upon them, what every man should take. \* \* And with him they crucify two thieves; the one on his right hand, and the other on his left."

Joseph of Arimathæa, an honorable counsellor, craved the body of Jesus. Pilate gave the body to Joseph. Joseph was a rich man, so he "laid it in his own new tomb, which he had hewn out in the rock."

Mark xv. 43.  
His burial.

Matt. xxvii. 57-60.

"He is not here: for he has risen, as he said."

Resurrection.  
Matt. xxviii. 6.

"While they beheld, he was taken up; and a cloud received him out of their sight."

Acts i. 9.  
Ascension.

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Acts vii. 56.

Now settle with him the time of Isaiah, the authorship of his prophecy. This can be done by appealing to the Encyclopædia Britannica. As to him being the author of his prophecy covering that which relates to Christ, that is not denied, and you may confidently appeal to any book on higher criticism;

Instructions

but I would commend Washington Glad-  
den's "Who wrote the Bible?" Having

Who was  
Isaiah?  
When did he  
live?  
What did he  
predict?  
Has it been  
fulfilled?

settled the fact of the prophet's exist-  
ence, his authorship of the prophecies  
referring to Christ, then read the follow-  
ing quotations and compare with the  
quotations already made from the New  
Testament; then settle with him the  
question of time intervening between  
the prediction and the fulfillment.

This you will find to be about seven  
and a half centuries. Then ask him  
to produce a parallel case from all the  
annals of history, to either explain on  
principles of natural phenomena how  
this was done, and then tell why no  
one else ever did such a thing. Or

How can this  
be explained?

else accept the inevitable conclusion,  
yea, the only rational and logical one,  
to-wit: that the great God, who fore-  
knows all things, had this all planned  
out in His own councils of divine wis-  
dom and mercy. Then, if he admits  
your position, which he is bound to do,  
preach Jesus to him, as Philip did  
to the eunuch. Treat him as you

The mystery  
solved.



would the considerate man under class <sup>Class 5 on page 173.</sup> five. If penitent, treat him as directed under class four, and by the help of the Lord you will win a soul and gain a star which shall cause you to shine in <sup>In the king dom.</sup> the kingdom of your God forever and ever. This brings us to notice the predictions made concerning Christ, none of which can be brought nearer than seven hundred years, and even though it could be brought to seven hundred minutes, the predictions are <sup>Predictions are perfectly fulfilled.</sup> so perfectly fulfilled and so well authenticated that no reasonable man can fail to see that it is neither the effects of reason, results of forces, or the fruits of a fertile imagination. As the face of the sphinx has looked for ages across the valley of the Nile to see the birth of nations and the death of empires, so the finger of divine wisdom for four thousand years has pointed across the sands of time to the mountain at the city of David, on which was to be enacted the greatest tragedy of the ages, <sup>The world's great tragedy.</sup> culminating in the assassination of the

world's Redeemer. But as flowers fade in autumn to bloom in spring, so He died to live again, and the Victim of the grave is the Monarch of the skies. And these predictions, like the magnetic needle, are left balanced on the center of history to direct the generations yet unborn to the mountain of the Lord. Electrified by the love of the Father, and sanctified by the blood of atonement, so let us see the index finger of the divine plan as revealed in the following passages; then compare these with those already given, and the evidence is complete, upon which we are perfectly willing to rest our case and that of the cause we represent. Now for the concluding evidence, then the verdict:

Christ be-  
trayed.  
Zech. xi. 12.  
Matt. xxvi. 15.

“And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.”

Zech. xi, 13.  
Matt. xxvii.  
5, 7, 8.

“And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.”

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

His trial.  
Isaiah l. 6.  
Matt. xxvi. 67.

"They shall smite the judge of Israel with a rod upon the cheek."

Mich. v. 1.  
Mark xv. 19.

"He was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Christ on the cross.  
Isaiah liii. 12.  
Mark xv. 27.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

In the grave.  
Isaiah liii. 9.  
Matt. xxvii. 57-60.

"They part my garments among them, and cast lots upon my vesture."

His garments disposed of  
Psalms xxii. 18  
Mark xv. 24.

"Thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption."

Christ rises.  
Psalms xvi. 10.  
Matt. xxviii. 6

"Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

The ascension.  
Psalms lxviii. 18.  
Acts i. 9-11.

Finally, asking, on the part of the skeptic, an honest and manly investi-

Investigation on  
demanded.

gation and a verdict which shall decree to the Lord in this controversy, His own property, purchased not with corruptible things as of silver and gold, but with the precious blood of His Son, to-wit, the soul and body of the skeptic. We now pass on to the consideration of the next class, to-wit; the infidel.

Class 8.  
Infidels.

In dealing with infidels, always allow them to state their case first. If in the sermon, state their position fairly, then set your position by theirs. So, whether in pulpit or pew, with the individual in private or before a multitude in public, you need not argue the question. Admit his position to be true for the sake of com-

C h r i s t i a n  
more reason-  
able than in-  
fidel.

parison, then show him that the Christian's position is more reasonable. He admits a creative intelligence. John Stuart Mill says (as quoted by his disciple, Thomas C. Lewis): "In the formation of matter there has ever been a presiding power which commands our admiration, and is a proper



subject of worship." As the infidel generally lays claim to more knowledge than any one else in his diocese, show him that it is neither reasonable nor natural for two such wise beings as the creative spirit and the controlling power of matter, as expressed in Mill's philosophy and his intelligence, to live together for millions of years and neither speak the one to the other nor gravitate together; that it is against the laws of mind and matter, because mind answers to mind and matter attracts matter—the smaller bodies always gravitating to the larger ones—so, inasmuch as God never spoke to man according to his theory, nor man to God according to his practice, therefore his faith and practice is contrary to the physical laws which govern both mind and matter; hence, unnatural and unreasonable. But the Christian in his conduct, being the weaker or smaller body gravitates towards God; hence his position is natural. In his theory of inspiration, as expressed by his

Very unsocial.  
ble.

Matter attracts matter.

The Christian's development is natural.



faith, and his communion with the Supreme Intelligence through the channel of prayer, he is reasonable.

Show him, in the next place, that if the Bible is false, as he claims it to be, that belief of the falsehoods and nonsense therein contained has rolled for-

Wheels of progress rolling forward.

ward the wheels of progress until the descendants of the wild and savage Gallic tribes, with Bible in hand, stand to-day at the head of the column in the world's progressive march; that no one has ever claimed to have been damaged by its faith or degraded by its

The two great commands.

practice, as expressed in the two supreme commands, which compose the grand center around which the whole system revolves, to-wit: Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength; and thy neighbor as thyself. Ask him how many he knows who have been degraded—yea, ruined—by not doing this. Hence he is advocating that which, if believed, cannot benefit any one, even though it be true, and if

practiced, will strike the death-blow at the one great law of affinity which should bind together the whole family of man. Again demand of him to produce a single case where his unbelief has benefited any one. Show him where yours has. He denies your heaven. Ask him for his. He says we die like brutes and that is the end. Ask him, if this be true, wouldn't it be better to live like men, even though we die like brutes. If he says it is all foolishness to him, then use him as a witness against himself and in favor of the inspiration of the Scriptures by reading the following:

The bond of union in the family of man.

If we die as brutes, let's live like men.

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

I. Cor. ii. 14.  
A diagnosis of the natural man.

Infidelity explained.

If he becomes combative and says there is nothing in religion; that Christian life is a failure, experience deceptive, and conversion a myth; if he laughs at the love of God, ridicules

Talking about something of which he knows nothing.

Jesus, and scorns the idea of the Spirit's existence, then let him become your teacher, and ply him with the following questions:

Question 1. Since you reject the Bible, what do you know about Jesus, and where did you get your information?

Question 2. Ask him if he has any knowledge of the work of the Holy Spirit?

Question 3. Do you know anything of the love of God in your heart, or do you love God?

Question 4. Have you ever been converted or regenerated?

Question 5. Have your sins been forgiven or have you any religious experience?

Question 6. Have you lived or tried to live a Christian life, or have you had any Christian experience?

All of these he is compelled to answer in the negative or surrender his position.

Question 1 discussed. In answer to question first, if he says he gets his information from the Bible, ask him what right he has to try and condemn a man or a doctrine

on evidence which he does not accept or believe. If he claims to have gotten it from any other source, then ask him to produce his authority or admit his ignorance.

Under question second, if he says Question 2 discussed. he has never had any knowledge of the Spirit's work, and does not believe there is such a thing, except in imagination on the part of others, then say to him: "I suppose if you haven't a bank of your own, then none exist except in imagination, and every person who does business through banks is deluded?"

In answer to question third, if he Question 3 discussed. says, "I never loved God, and there is no God to love me," say: "Then if you never loved Cæsar's wife, then Cæsar never did; hence there was no such man as Cæsar."

In answer to question four, if he Question 4 discussed. says he has never been converted and does not believe any one else has, ask him whose evidence would be taken in court, a child who claims to know, or



a philosopher that doesn't claim to know, and if he doesn't know anything about the case, how does he know the child does not?

Question 5 discussed.

To question fifth, if he admits that he has no experience of sins forgiven, then say to him that a man who has never studied grammar a day in his life would be a poor hand to correct the rules of syntax, and that a blind man is a poor critic and a terrible failure on the selection of colors. If he says he has never tried to live a Christian life, then tell him he ought to be ashamed of himself to sit on the fence and find fault with those who are at work when he has never worked a day in his life. If he says, "I tried once and failed, so I know from experience there is nothing in religion," then say to him: "I suppose, if you fish a while and catch nothing, then you conclude there are no fish, and that all that has been written on fish and all that has been expended on the fishing business is thrown away; that

Doesn't require a wise man to sit on the fence.

Great waste.



since one man has failed in business, every other man should stop."

In conclusion, show him if he is right, you are his equal, and that, while you travel over different roads through life, you will go on the same bridge at the dark river, with all the scenery and association on your road to your advantage. Nothing to lose. That as you have nothing to lose if he is right, so he has nothing to gain by his position, and cannot possibly lose by stepping over to yours, even though you be wrong and he right; that, on the other hand, should it turn out after all that you are right and he wrong, then you have all to gain and he all to lose. Then ask him would he invest money where there is no chance to gain, but to lose; would he take medicine when there was in it the probability of death, but none to cure; would he take his chances on a dangerous bridge when there is a safe one at hand? Ask him if his twelve-year-old daughter were in his lap for the last time, which would he rather have her

Over the same bridge.

All to gain and all to lose.

Physic that never cures.

The safe bridge.

The dying child.

talk about, the mistakes of Moses or the love of Jesus? Would he tell her to believe in her father's infidelity or in her mother's God? Would he make sport of religion or think infidelity overboard with the ship leaving him to the mercy of the waves and a burial alive in the sea?

By this time he is either a hardened swine, before whom Jesus forbids the casting of pearls, or he is a thoughtful, perhaps a penitent, sinner. In either case, treat him under the instruction given for the class to which he belongs. Remember if he is honest in his pretensions, that he deserves great sympathy and much patience, as all his former utterances and companions are against him, all his reading and habits of thought, as well as actions, are standing like a mountain between him and the blessed Saviour. Do not be afraid of him. He is a poor lost sinner, blinded by the god of this world. Perhaps this book in your hands will be the clay with which the great physician will anoint

In the water;

The swine's  
snout a poor  
place for  
pearls.

Sympathy and  
patience.

his eyes. Do not become discouraged; <sup>Never become discouraged.</sup> he may have to "see men as trees walking" a long time before he can see clearly. You may have to get some one to help you. Remember a long time ago four men brought one to Jesus.

"Sow in the morn thy seed, Sow all day.  
 At eve hold not thy hand;  
 To doubt and fear give thou no heed;  
 Broadcast it o'er the land.  
 Thou canst not toil in vain;  
 Cold and heat, moist and dry,  
 Will foster and mature the grain  
 For garners in the sky."

The same argument used under the <sup>Note.</sup> seventh class will be of service in convincing the infidel, and may be used as a stepping-stone from infidelity to thoughtfulness, thence to penitence and to faith. This is a splendid ladder <sup>A splendid ladder.</sup> on which to take your man up on the house-top that you may let him down at the feet of the Master.

The moralist. In dealing with a <sup>Class 9.</sup> moralist, first be sure you have a moralist, as perhaps there is more hypocrisy among make-believe moralists

than any other class of sinners. Instead of picking the black sheep out of flock, in this case the white have to be taken from among the black.

When you are sure you have a white sheep, do not try to convince him he is black, because he knows what he is. There is neither common sense, wisdom, nor scripture in trying to make an honest man have a thief's repentance or experience. If you tell him what he knows isn't true, he will lose confidence in you and will not listen to you when you tell him what is true. If you try to get him to repent of what he has never done, he will perhaps try to do it, and as he will necessarily fail, he will perhaps become discouraged and give up the whole thing in disgust. In treating this subject, let us first define the moralist; and second, discover his reasons for being such; and lastly, lead him to Christ.

After a thorough investigation and thoughtful analysis of the subject under consideration, we give the follow-

ing as what seems to us the best and most comprehensive definition of a <sup>The moralist defined.</sup> moral man: (a) To him the science of duty is the supreme law of action. (b) His example is a reproof to wrong, and a standard of right. (c) His actions are according to the measure of justice; hence will bear investigation, and if found wrong, the mistake will be in judgment and not in intention, as his circumference of moral perception is with him the limit of wilful action. Hence his judgment may be at fault, and as the result, his limit of action may on that account exceed his ability to perform the obligations therein contained. Then as a matter of universal agreement, the wrong is one which involves intellect and not principle. The reckless person may be illustrated by the centrifugal force, which throws everything from the center; the selfish man by the centripetal, which attracts everything to the center; while the moral individual may be said to stand at the point where



these forces meet. He is neither a reckless nor a selfish man. He neither disregards the law of self-preservation, nor dishonestly appropriates the rights of others to his own use. An ideal citizen. Oh, that we had more of them! He is useful in his community and an ornament to his race. He would make a delightful passenger for the old ship of Zion. Oh, let us get him on board! Grant and Sherman found in Lee and Jackson foes worthy of their steel; so we find in these men material well worth the working. So let us study the case thoroughly, in order that we may polish and beautify these diamonds in the rough and make them fit jewels for the Master's crown, and stars which shall shine in our own crowns forever and ever, to the delight of the angels and joy of the workers. With these remarks we now conclude that there must be some deep-seated cause or fountain of belief from which come such humanizing effects and such an even and translucent flow

of conduct. It isn't centrifugal, or he would be reckless; it isn't centripetal, or he would be selfish, little-hearted, dwarfish, contemptible, and mean.

That man may gasp, but never breathes,  
Who trouble makes, but none relieves;  
A country's blot, a nation's blank,  
Whom none can love and none can thank.

From such men may God deliver us. But as this man is neither selfish nor reckless, we assume that he is religious. We often make a mistake in supposing that the religion of Christ is the only religion in the world, and that the heathen all live over the sea.

"If you cannot cross the ocean  
And the heathen lands explore,  
You can find the heathen nearer;  
You can find them at your door."

As Paul said to the Grecian senate, we still have too much religion, at least too many kinds, of which this is one. But as it is hard to find a man so degraded that there is no good in him, so however much we may regret the presence of a false religion or system of belief, on investigation we find some hope-

ful features and fertile soil on which to sow the gospel seed. In this case we have for our subject a man (*a*) of good character; (*b*) of correct habits; (*c*) one to be relied on; (*d*) a good reasoner; (*e*) of stability of character, and greatest of all, one disposed to do what is right. So we have character, habits, reliability, intelligence, firmness, and disposition, in all six parts in our favor, with only one against us, that being a mistake in which our man for want of proper instruction has mistaken good citizenship for religion, or in other words, in trying to find the true he has found the false; in trying to live to please God, he benefits man, and instead of being an humble, dependent Christian, he is a fine specimen of a true citizen. Christ said, "Render to Cæsar the things which are Cæsar's, and unto God the things which are God's," thus setting forth the two sides of the Christian, or the human and divine elements in Christian character. This man has the

human side. Admit that and admire him for it. The young man who said to Jesus, "Good Master, what shall I do to inherit eternal life?" was not on the Lord's side, yet Jesus loved him, and Mark x. 21. said to him, "Thou lackest one thing." So these moralists are lacking in the divine element, and as Jesus said to Martha, this is the one thing needful. Not that the household duties were wrong or useless, but that they were secondary. So a correct life is not a hindrance to one becoming a Christian, but an ornament to faith and a power for good when laid on the altar of devotion, but if sacrificed to the Goddess of Liberty on the altar of Time will leave the devotee, naked and lost, to go as did the young man, not only from the Savior in sorrow, but from the world. So let us, now that we understand the nature of his case, try to win him to Christ, as he is a religionist and has a character backed by a good life, and a desire to do what is right. Let us first show him his mistake in faith by the

. . .

following rule: Let your pencil and paper draw a perpendicular line, write every good thing he claims to do as he calls them out.

Then begin and write opposite everything he requires. This will illustrate the idea:

I pay my debts.	I collect my debts.
I obey the law.	I enforce the law.
Treat every one right.	I expect every one to treat me so.

Thus you may continue your proposition until the items are all in and the ratio is complete. Then begin to read off and cross out until there is nothing left. Then write under his side citizenship and put a large 0 mark opposite; tell him he has nothing left at death but the zero mark. Ask him if he believes the words of the Savior, and when you have settled with him that question, read to him the following:

Matt. v. 46-47.

“For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than



others? do not even the publicans so?"

Now that you have shown him from his own statement, in a plain mathematical proposition, that the answer to the problem of his religion at the end of life will be a cipher, and furthermore, that you have proven the answer correct by the Great Teacher, get his consent to allow you to show him a better way. Take advantage of his high regard for honor and submit to him the following for his consideration: "Suppose you were merchandizing in Paris, Mo.; you are doing business on borrowed capital, and have bought of some firm in New York city ten thousand dollars' worth of goods, of another firm in St. Louis one hundred dollars' worth, from another firm in Kansas City fifty dollars' worth, and so on; but after a time you decide to settle up accounts, pay the man in St. Louis the hundred, the Kansas City firm their debt, and so on until all the debts in Missouri are paid; then you advertise the fact to the world that you are out

of debt, when you are, as a matter of fact, using and selling the goods which you have gotten from the New York firm and have never paid them a cent. Don't you know they would close you out and expose you as a dishonest man?" Then make the application. He represents the moralist who renders to his fellow man every demand of justice. These creditors in his own State represent the demands of our fellows in this life, as from day to day they collect of us their dues, while the firm away off represents the great debt or obligation to God. Is it any the less a debt because it is to a firm many miles away? Is the obligation any the less binding because the one to whom it is due is out of sight, or out of the world? Is a man honest when he meets his obligations to those near him and neglects them to those who are far away? Is a debt or duty any the less real because it is to God? By this time he will perhaps cry out in bankruptcy and say the great debt he can't pay. Then you

have him in the right place to preach to him Jesus. Show him that the Great Creditor is willing to forgive him the debt if he will only confess that he owes it. That the blood of Jesus at one stroke, when applied by the hand of faith, will cancel the entire account, and that the effect of this transaction will be a well-spring of joy in his heart, born of love for the One who has saved him from hopeless bankruptcy in this life, exposure and ruin in that which is to come. Now appeal to his idea of moral right and ask him, as a matter of duty and right, honor and principle, to surrender to God's proposition and accept His proffered mercy. Read him the following condition, then the promise:

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

I. John i. 9.

The publican's  
confession.  
Luke xviii. 13.

Instructions  
to worker.

In this man's case there are five noticeable, yea, essential facts: (*a*) his humility; (*b*) his earnestness; (*c*) his prayer; (*d*) his confession; (*e*) his faith. Urge these essentials on his mind, and then read him the following promise and get him to lay hold on it by compliance with the conditions of salvation as offered in the promise:

Romans x. 13.

"Whosoever shall call upon the name of the Lord shall be saved." If any further advice is needed, you will readily find it under one of the preceding classes already discussed. And may God crown your efforts in leading moralists to Christ, and should someone tell you in the future as they have myself in the past, that the moralist is

Have courage.

a hopeless sinner, do not become discouraged. After giving your preceptor credit for being honest, yet ignorant of the subject, apply yourself to the study of the outlines of work herein contained, and then put them into practice, and as success crowns your efforts, many shall rise up to



call you blessed. Then, being wise to win souls, you will know, as I do, by actual experience, that there is a right and a wrong way to approach a moralist, and that those who regard him as hard and worthless material have either worked on the wrong side or not all. Let us, therefore, heed the injunction of the Great Teacher and let down the net on the right side. Shad may be harder to catch than sunfish, but they are worth more on the markets of the world. "A word to the wise is sufficient."

Many shall rise up to call you blessed.

Always fish on the right side.

Now let us proceed to notice the universalist. By this I do not mean the sect started by John Fox, and called the Universalist Church, nor do I mean to say that a man who believes God will save all men cannot be saved himself, providing he complies with the terms of salvation.

Class 10.  
I do not attack the church.

Some universalists may be saved.

A man's faith in a great many other doctrines, creeds, and theories may be very defective, and even dangerous, yet his faith in Christ may



be sound and his repentance thorough; still his piety, faith, or experience does not destroy the damaging effect of his heresy. And the fact remains that while some have drawn from the position of extreme Calvinism the idea that God will only save a few, and them without condition or consent on their part, the selection having been made before the foundation of the world, hence unalterable, therefore there will only be a comparatively few saved; then let us eat the bread of idleness and risk the chances of election. While on the other hand the idea of universal salvation, always the extreme of Calvinism, furnishes the lost and sinking rebel, as he defies his Maker and tramples on His cause, the straw at which, like a drowning man, he catches as the last ghost of a dead hope, that since everybody, as believed by many good people, will be saved, though I act as a brute I am to all human appearances a man, therefore I will be saved.

Heresy dangerous.

Calvinism the extreme of universalism.

The ghost of a dead hope.

“Though a slave to sin I may be,  
There is salvation still for me.”

Or perhaps the test of a little sarcasm would be better to bring out the ruinous nature of this deceptive spectre, in comparison with which even Cæsar’s ghost was no better omen of destruction.

“Let us view with criticism  
This pleasing universalism.

Said to have  
been written  
by a lady.

They tell you that it shall be well;  
There’s no angry God nor flaming hell;  
That drunkards may into glory reel,  
And after death no sorrow feel.

No angry God.

Like Judas, who sold Israel’s hope,  
Then swung to heaven on his own rope;  
Before his Lord he reached his home,  
Then looked back to see Him come.

Judas betrayed  
his Lord.

Ananias was for lying driven  
Away from earth direct to heaven.  
Sapphira lied unto the Holy Ghost and died,  
And these two, though unforgiven,  
Were instantly shut up in heaven.

Heaven a pris-  
on.

“The Sodomites of the Old World  
Were for their sins to glory hurled.  
The Canaanites they were so sinful,  
God tracked them to his holy temple;  
They were so bad they could not stand  
Away from heaven and God’s right hand;

The bigger  
rascal the  
sooner saved

And Christ, who for them shed His blood,  
Soon brought those rascals all to God.

A house on the  
sand.

"And is it true, and will it stand,  
A house thus built upon the sand?  
You may laugh, mock, and deride,  
And trifle with the wrath of God,  
But, oh, alas, for thy poor soul,  
Which must in fiery billows roll,  
And suffer from Jehovah's ire,  
The vengeance of eternal fire!"

Eternal fire.

All equal.

Now, the fact remains that if I am wrong and the idea of universal salvation right, I will go over the same bridge as does the opponent of my faith. If all men will be saved, as he contends, as one I will. But if only believers are saved, as I preach, then the man who only trusts to the defective and fabulous hope that all will be saved is lost. So I have two chances to his one. This any teacher ought to be enabled to show, and any person of ordinary intelligence to see. The modern view of salvation by fire, and probation after death, need not be denied in order to convince the universalist of the superiority of your position

A poor thing  
on which to  
lean.

A fire Savior.

as a Christian, because there is as much probation for you as for him, and it is better to wash pure than to burn so; and if the blood should fail, as he, perhaps, will claim, you still have the same chance at the furnace of purification as does your opponent. If you are both right, then your road is straight to glory, while he must switch off in hell for awhile to be purified or saved by fire. If both will praise the authors of their salvation, then he will praise the fires of hell while you are joining with the death-bought and blood-washed in ascribing all the praise of your redemption to the Lamb that was slain and has redeemed us to God by His precious blood. If he becomes thoughtful, turn to class *five*; if penitent, to class *four*; but by all means win him if possible. Do not want to switch off to take on fire.

And now may grace, mercy, and peace from God the Father, Son, and Holy Ghost be yours. Amen.

THE AUTHOR.

## COMMENTS FROM THE PULPIT, PUBLIC, AND PRESS.

---

D. D. Odell,  
Ph. D., Pas-  
tor First  
Church, Peo-  
ria, Ill.

I AM as much interested in you and your work as I am in any preacher in our denomination. The work which you did here is permanent; not one of those brought in have shown the least disposition to neglect their church work. The largest prayer-meeting ever held in the history of the church was held Wednesday night; over two hundred were present. The greatest activity prevails among my young people. If I stay here another year, I shall want you a month with me in meetings. Now if there is anything I can do for you, command my services."

Philips, Albe-  
marle, Va.

"If you will come, we will convert a large house into a temporary church. We are truly and prayerfully anxious for you to come, and impatiently await your decision."



"Glad the dear Lord is blessing your labors in the North. Have no doubt but that God has directed your steps this way."

Rev. H. H. Dip-  
perman, St.  
Mary's, Ill.

"I thank you for your offer to pray for me every day, and for your interest in the past. I gladly received your counsel, and will pray that God will love and keep you, for I feel you are spending your noble life in His cause; but as for myself, I feel as if it would be mockery to ask Him to bless and accept me, living as I do, after fighting against Him all my life. I think it's so kind of you, in your busy life looking up lost souls, to write to me, for which I love and thank you. God bless you all the day, and God keep you all the night."

A sinners an-  
swer to a let-  
ter on the  
subject of  
religion.

"Good-morning to you. How goes the Lord's battle? We are praying that He will give you a great victory. We want you here several weeks with us."

Pastor Titter-  
ington,  
Roseville,  
Ill.

"No one rejoices more over your success than Mr. Odell and myself. Scarcely a day goes by that I do not

Mrs. Odell,  
Peoria, Ills.

ask the kind Father to deal tenderly with you while you are so faithfully pointing lost ones to the Savior. Christ gave the disciples the feast that they might feed the multitude. You spoke of forgetting self in trying to get others into heaven; I know of no other way better calculated to produce happiness or insure reward. Since you left we have had fine audiences; everything moving right along. We find the converts earnest in the work. Since you were at Bethany, report says they find it difficult to seat the people in the evening on the lower floor and gallery. So you will soon be thrown with strangers again; that must be the most trying part of your work.

“Our friends on earth we meet with pleasure,  
While swift the moments fly;  
Yet ever comes the thought of sadness,  
That we must say good-bye.”

“We will never say farewell in  
heaven.”

An orphan girl      “I was benefited by the story of

Joseph as he met his father; so I hope to meet my papa in Heaven.

“KATY.”

“Since the meeting, the crowds are larger and the pastor preaches better. Sixty-two have joined. Oh! such showers of blessing we have received, and many are taking hold with such earnestness! Hope your efforts will be successful in the future as in the past. The Lord doeth all things well.”

<sup>A</sup> prominent member of the church in Albany, Wis.

“I don’t believe God ever intended you to do anything else but hold protracted meetings. Oh, for one more meeting like we had at Christiansburg, Mill Creek, and many other places I could mention! Oh, how I long to be with you in another meeting! While traveling the other night I was thinking of you, and could not refrain from weeping; and to-night I feel like asking God from the depths of my heart to let us meet again. In my travels as teacher among the churches many of your old friends inquire after you and speak many good words of you.

<sup>From my old singer, Prof. Johnson.</sup>

Though many miles stretch out between us, not a day passes that I do not think of you. When you talk to God about others, I want you to remember your old partner. T. A. JOHNSON."

A letter of introduction to an editor.

"MY DEAR SIR,—This will introduce to you Rev. E. B. Dillard, D.D., of St. Louis, Mo., an evangelist who has labored among us for nearly four weeks, and, by his plain, earnest, forcible, common-sense presentation of gospel truth, won more than a hundred souls to Christ, and greatly endeared himself to us. Entertain him, and you may find the angel unawares."

Report from several towns where I held meetings from one to three years after.

"Rev. Andereck, pastor at Danville, Rev. Crockett, of Fairmount, Rev. Wiley Chrisman and Dr. D. D. Odell, of Peoria, all have made favorable mention of the results of your work, and I have heard them speak in most flattering terms of you and your style of conducting your meetings. They say that your work is thorough and lasting; that the judgment, under your preaching, is convinced; there being no nerv-



ous excitement, converts in your meetings have religion all the time. Several have said to me, 'Surely he is a soul-winner.' I bid you Godspeed; may He guide you and keep you as His own. DOCTOR."

"I feel that I almost know you; Bro. Dillard often spoke of you and your meetings. I want to rejoice with you, and thank God for the conversion of sinners, whether there or here. Our meeting closed last night; there have been more than a hundred conversions, but I have no means of knowing accurately; eighty-two have joined our church. Dr. Dillard and myself baptized seventy-one last Friday. It was the most impressive baptismal service I ever witnessed; surely it was like John on the banks of the Jordan; there were at least twelve hundred people present. Before my service last night, I organized a B. Y. P. Union of fifty members; others will join. The oldest members of my church say they never before saw such a meeting. The people

Rev S. P. Brite  
to Dr. Odell.



were charmed with Brother Dillard's preaching, and heartily approve of his method of work. Christ makes us all akin, and enables us to rejoice in the sowing and the reaping. Though I have never seen you, I want to grasp your hand in imagination, and thank God for the coming of Bro. Dillard to Peoria and to Windsor."

None left out.

"'Praise God, from whom all blessings flow.' My parents, my brother, sister, and cousin, all have been converted. 'Joy cometh in the morning.'"

A temperance worker, Carthage, Ill.

"I am better qualified for my work; the members of my Loyal Legion have been brought to Christ."

A request.

"DEAR MR. DILLARD,—I earnestly ask you to help me to pray for my sister and her husband. I have tried my very best to pray, but my prayers are very weak; but still I am doing my best. I did not sleep more than one hour last night, but prayed all night for myself and my friends, and hope my prayers will be answered, and that I may live a Christian and work for my Master."

“Thank God for ordering you here! <sup>A mother's anxiety.</sup>  
Remember my children at a throne of grace. You make the plan of salvation so plain I can't see why every sinner in church does not rise in a body and say, ‘I am for Jesus.’”

“ALBANY, Wis., Feb. 20, 1892.

“*E. B. Dillard, Evangelist:*

“DEAR BROTHER,—I desire to speak frankly of a few of your defects, as well as virtues, without prejudice or flattery. I think I have discovered in you, firstly, a persistent self-will and rather stubborn disposition, which I acknowledge is also one of my own defects; nevertheless, I believe that God is willing to honor persistency. It was one of Paul's virtues. Secondly, I find this complaint prevalent: that he tells too many stories, such as the drunken man in the Catacombs, who declares that it is the resurrection morn and he is the first man on board, ‘Hurrah for America!’ etc.; the James boys' rattlesnake story, and others. Also I hear the complaint of egotism;

*e. g.*, 'If he is able to do such great things, we would think more of him if he would let some one else tell it.' I trust that you will take these words of warning in kindness, and I assure you that they are given as such, as it is no easy matter for me to express such, when I consider your position as compared with mine. I feel that God has wonderfully blessed you; in giving you such a wonderful voice, intellect, and reasoning power; a plain, sensible way of presenting your views so that others may understand them; a healthy body to support the intellect; a strong will, and courage to say what you think; but, best of all, a kind heart and an earnest desire to go forth to do the will of the Master, by saving souls, lifting up fallen humanity, and holding high the banner of the cross. May God bless you in this work, and may you have the assurance that you have the best wishes, the sympathy, and the prayers of God's people to hold you up. Remember, also, unto whom God

has entrusted much, of them He expects much."

"I saw the great need of a spiritual awakening. My heart craved a refreshing from God. I felt any genuine revival must be of God, and I besought Him, both in the pulpit and out of it, to make us feel the great need of special grace in saving sinners. Many in the church felt and prayed as I did. We were agreed as to our need and as to the source of supply. I then announced that the last Sunday in January, 1893, I hoped to begin special meetings, with the evangelist to lead us. It is proper to say, however, that our meeting was delayed one month and a half, a delay which God blessed to our good. I organized a woman's prayer-meeting, to meet weekly at some private residence. Here the women prayed for the church, the pastor, the evangelist, and their unconverted friends, who were mentioned in prayer by name, all of whom were converted in the meeting. The mid-week prayer-meeting

Communications from  
Rev. S. P.  
Brite.

Preparation  
for the re-  
vival.



was well attended, the burden of which was prayer for a revival. All of my preaching in the meantime was directed specially to preparation of the church for an outpouring of grace in the salvation of sinners. Again, we talked about the meeting soon to be held; I spoke from the pulpit concerning the evangelist and his work; I mentioned him by name in prayer; we all prayed for him. God put within us large expectations. One motive was very prominent in the work of preparation: 'Do it all for the glory of God and the honor of His Son, Jesus Christ.' Thus God was present when the evangelist came, and the immediate result was seventy-five baptisms."

After the re-  
vival.

"The convert after the revival, how care for him, what shall be made of him? That depends just upon the convert himself. What does he wish to make of himself religiously? His own aspirations and desires will largely measure his growth. In the second place, try to awaken in him a true



conception of the dignity of his heavenly calling, and try to inspire him with the nobleness of being a child of God. Show him that regeneration is the beginning, and stainless perfection, in Christ, the goal of Christian character. In the third place, show him that ideal excellence in the Christian life follows from daily renewal, in prayer, Bible study, attendance upon all ordinary means of grace, and diligent work for Christ in doing good."

"DEAR MR. DILLARD,—This morning in prayer-meeting you said if any wished especial prayers for their dear ones, to write you a note, so I write, praying myself for the Holy Spirit to direct me. I am a stranger to you; Mr. G—— knows me. I want your prayers for my husband, who is dissipated. He said last night that he was almost persuaded to go up and ask for your prayers. This is a heavy cross that I have to bear, and drinking is his besetting sin. If I know my own heart, I could give up anything to see him a

From the gutter to the position of bank cashier

Christian. He is coming to your meeting to-night and does not know about my writing. I want your prayers that I may have the assistance of the Holy Spirit to enable me to stand up under my cross until He shall see fit to raise it."

This man was converted and afterwards became cashier of the First National Bank of Richmond, Va.

A poor widow.

"I wrote to you when your meeting first begun, asking your earnest prayers for the conversion of my children; three of them attended your meeting, and I am happy to say that all three are trusting in our Saviour, and each expresses a desire to unite with the church. I have been blessed, and thank God that in His wise providence He ordered you here. I have enjoyed all your sermons and have tried to pray for you. It is a sad thought that this is the last night you will preach for us. Our hearts have been drawn to each other in Christian love; you have done much good here. My faith has been

much strengthened, and by the help of God I am resolved to live nearer the cross. I hope we will meet again, and if not in this life, we will on the other shore. I am a poor widow and God has led me through deep waters, but my trust is in Him; He alone can bind up my bleeding heart. I have two sons living far away from home, and I ask you particularly to remember them in your prayers."

The letter that follows is from the Remarks. sister-in-law of a circuit judge, written in a city where the churches were all closed against me, after I had been invited by a committee of the best citizens of the city, who had previously secured a house, but it was shut in my face, after my arrival, by their jealous pastor, who denounced me as a tramp at the beginning, and a money-making machine at the end. He received forty-five converts from my meeting and reported them to the Conference as his own work. The Conference, however, removed him, and the board of elders of

another church shipped their preacher out of town in the night in less than six months after the meeting, and thus ingloriously ended an eighteen years pastorate. Being turned out of the churches, we went into the court-house, which was packed to overflow, until a petition signed by two hundred and fifty people opened the church of the white-washed hypocrite referred to above. In eight days one hundred and fourteen were converted, including a man who had not been to church in eighteen years, two prominent physicians, the city marshal, the jailor, the drunken son of a Presbyterian preacher, the drunken son of an ex-judge, the deputy sheriff of the county, and a deaf lady who had not heard the gospel preached for ten years. The following letter will close the narrative.

A letter.

“DEAR BROTHER DILLARD,—I can not let you go away without telling you how much I regret your doing so. I want to tell you that through your preaching my entire family have been

converted. My husband was one of the greatest drinking men in the place, and I had almost given up hoping. When you came here there was not a church-member in my family. I had not been to church for four or five years, and there was no one outside of my family who asked me why I did not go. I have lived in Christiansburg for nineteen years, and there has been but two ministers in my house on a friendly, Christian visit (they but one time each), until you came. No one asked me if I was a member of the church or not. But I am now going to do the best that I can. I may never see you again, but I will never forget you. I expect to love you all of my life. If you ever come to Christiansburg again, come to see us. Respectfully yours,

“MRS. E. M. GARDNER.”

“AMHERST, Va., Nov. 14, 1888.

“MY DEAR BROTHER,—I deem it a high privilege to introduce to you our dear Brother Dillard, who bears this letter. We can heartily commend him



to you and the people of your city as an earnest, zealous, gospel evangelist, laboring and giving his life to this work, not through ambition or worldly interest, but through a burning love for souls. He is a native of North Carolina, though his family now reside in Campbell County, Va. He is just closing a glorious revival at New Prospect, and not long since one at Corner Stone. The people come from far and near, and the immense crowds he commands and the great religious interest awakened in the community through his efforts prove him to be a man of no mean power in the pulpit. Our meeting has been in progress a week, and I think we have had over sixty converts; many hardened cases that all appeals heretofore have failed to reach. I hope you will use your influence in your great city, to which he has been invited, in making an opening for him and Professor Johnson, a sweet singer in Israel, who accompanies him, not only as a special favor to us, but be-

cause 'we think him worthy for whom ye shall do this.' He is receiving invitations from far and near, North and South, to hold meetings where he has already been and where he has not been, and we do hope that through your influence and that of Sister Frank his meetings there may be greatly blessed to your own family and city. Brother Dillard is a Baptist (but not sectarian at all), and is as much beloved here by other denominations as our own.

"Best love from us to you and all your family. Your loving sister,

"MARY F. PHILLIPS."

"*Doctor Dillard:*

"DEAR BROTHER,—Through the Converts. influence of your preaching, and by the help of God, I have been made to see on what footing I was standing, and now it is joy to my heart that I have taken a decided stand on the solid rock of faith; it being the second effort of my life. I hope and pray never again to turn back to the ways of this sinful world."

The hardest  
infidel I ever  
saw.

A worker.

"DEAR DR. DILLARD,—I greatly enjoyed the series of meetings just held in Gilliam under your charge. I was an unbeliever when the meeting began, but am proud to say that I am now bound for the promised land. Your sermon on the Holy Spirit made a deep impression on my mind, and I that night determined to become a Christian. After services the next night I made the surrender, and have since been trying to serve Him."

"DEAR DR. DILLARD,—When you reached our little village a few weeks ago, our home had a dark cloud overshadowing it; one of us had not given his heart to God. But, through your influence, earnest entreaties and prayers, we humbled ourselves at the very feet of Jesus, and to-day rejoice in His love. Our sympathies and prayers follow you wherever you may go. We trust that you may be blessed with long life, and may win many more jewels for your crown. When we reach the Golden City we can strike

glad hands and tell our Father and all that redeemed throng that through you we were led to be Christ's true followers."

"DEAR BRO. DILLARD,—I praise From the pastor's wife. the Lord for your having come to Gillingham. I have been spiritually strengthened and enabled to do more for the Master's cause than ever before in my life. Before you came I never had the moral courage to go out and try to lead souls to Christ, but since this gracious meeting it is the greatest pleasure of my life to work for the Master; and, God helping me, from this time forward I lay myself down at my Savior's feet, as an humble servant, to do His blessed will. May God's blessings follow you wherever you go, is my earnest prayer. Your sister in Christ,

"MRS. G. W. NORVELL."

"DEAR DILLARD,—The immaculate Letter from a converted infidel. sheet covers the metropolis of the plains, so I am in my room, taking a retrospective view of life, and looking with a mental eye out into the future.



As I retrospect the past, among the many pleasant memories comes that of you, my dear Dillard. I could not be guilty of bad faith; hence this letter, as an expression of my love and loyalty to you. I have missed your presence and delightful conversation, and I have a longing desire to meet you again. Brother Lahines panegyricized your pulpit ability in a manner to please a prince. I was delighted at the encomiums, as I consider you the prince of evangelists. Your sermons impressed me with the idea that I was listening to God's own gospel, and I became buoyant with fascinations of supreme delight, abounding in new hope and cheer. I am often seized by the world's greatest curse, torturing doubt, and often awake in Doubting Castle, but I have always obtained relief by listening to your golden words of divine truth, which, like a key of promise, would unlock the door and drive out the nocturnal birds of depression, and for awhile



bring relief. I am trusting God, and will try to work in His vineyard. I believe that I am an honest man, and while my faith is small and I have not too much religion, I could not think of trifling with you and the gospel of our blessed Christ. What I have written concerning your sermons is true. My highest object and aim in life is to reverence and obey God, and love and serve mankind, which is but a reasonable duty.

“Truly and faithfully yours.”

“I have been a member of the church for several years, but at times I doubted the love of God. I became tired of reading my Bible, and went to church as a matter of habit, but since this glorious revival I have determined to be a sure-enough Bible Christian. Two young men, for whom I have prayed and worked, have been converted; also, after praying all night, a family trouble was settled next morning between my father and married sister, who had been forbidden the

Letter from a  
young lady.

house. They throw it at me daily that I am trying to be a saint.

“VIRGINIA.”

Pastor at Rose-  
ville, Ill.

“I trust the Lord will work through you. It has been many years since there was a shaking among the dry bones here.”

Pastor at St.  
Mary's, Ill.

“Call unanimous; will do the fair thing. Come in the fullness of the gospel of Christ.”

Saved a drunk-  
ard.

“I was converted three years since from a drunkard. I love God's people more than rum.”

Postmaster at  
Ladonia,  
Texas.

“I like your style of preaching. Many here are church members. O that they might be converted! Practical preaching does me good. I cease not to give thanks for you, making mention of you in my prayers.”

Albany, Wis.  
On the wrong  
track.

“For four years I have been switched off on a siding. Not what I did, but what I have not done, has been the trouble. Mother, husband, and uncles, through your preaching, have been brought to Christ, and I am on the main line.”

"Four of us have been converted in this glorious revival—two husbands and wives—and we are on the way, bound for home."

Kansas City,  
Mo.

"At Mt. Vernon the effects of your meeting are seen to-day; the church is growing."

Eight years  
after the  
meeting.

"We feel you have done a great work here, and contribute this, as a token of appreciation to God's servant."

Ladies' Society  
makes a gift  
of \$25.

"Two led to Christ and saved."

Carthage, Ill.

"I appreciate your services, and as a convert I feel it my duty to contribute to you for your services."

Hummer, a  
convert.

"We were speaking of you the other day. We pray God to give you grace to get things straight there."

Pastor.

"I feel I am nearing my home fast, and may God bring my boys in. If my death would be the means of saving them, I am submissive."

Bettie Baynes,  
N. C.

"Can understand the Bible better."

"I have been deeply impressed by the love of Jesus, which has been a prominent feature in your sermons."

Robinson, Ma-  
comb, Ill.

"We have only received a drop, com-

Pastor at Har-  
risonville,  
Mo.

pared to what God could give us if His people were only ready to receive it; a sad feature. So often after these good meetings God's people relax their efforts."

Sunday-school  
teacher.

"I believe in personal contact as a great help in bringing men to Christ. Come back soon. This is a measure of our ability, but not of interest."

Albany, Wis.  
A worker.

"We must look to God at all times and rely upon His promises. One baptized, several more to follow. They talk of making two more deacons; one of the converts, Bro. Bartlett, will be one."

"I am for  
peace."

"Pray for a boy who is an enemy of mine, but I have no ill will towards him."

Deacon Mitchell,  
Roseville, Ill.

"Sorry you did not remain here longer; there are ten young people very nearly or quite in the Kingdom."

T. A. Johnson,  
Madisonville, Va.

"Read yours three times. I am reminded of our travels among the mountains. Hope you will continue revival work; that is your work. Your sermon on drinking and gambling bene-

fited me; for that has been the ruin of many a home. Will you repeat the sermon of last Saturday?"

"We want to keep you at B— until <sup>Tetterington, pastor.</sup> the scattered flock is gathered. Ass. will supplement your salary. May a harvest of souls be gathered. I staid and gathered the flock; did what five councils had failed on, but the Lord paid me in the conversion of my two sons while there. Praise His name. "D."

"It does me good to praise the Lord. <sup>An old soldier.</sup> We will never meet again."

"My daughter has come out on the <sup>Mother.</sup> Lord's side. Pray that she may be an earnest worker."

"God has blessed my soul." <sup>Convert.</sup>

"I think all would like to have you come back again. We must leave that in God's hands, but, as the man who was praying for God to select his wife for him, we will ask Him to lean in your direction."

"We fix date for your coming ap- <sup>Pastor at Toulon, Ill.</sup> proximately, and shall await your coming any time after election."



Dr. J. T. Cook. "The night carries my thoughts to Dover and to you, my brother, who have so endeared yourself to me. May the Lord draw souls this night to Him."

A young lady for whom I have often prayed, but who always resisted the Spirit. "I shall go back and let them buy a coffin for me. Oh, my friend, just think: not yet twenty-one, and I must die and leave all for which I have lived!"

Convert. "What a load has been taken from my mind! How little did I think, one month ago, that such a thing could be possible!"

From a worker. "The Lord bless you in your busy way, and peace be around thee wherever thou roamest."

The Scriptures explained. "You have created in me a desire to study the Word. My faith in the word of God is stronger. Your explanation of the Scriptures has done me great good; I am better prepared for work."

A gift at Johnson City, Tenn. "Will still give you the lot and help you to build on it if you will come and live among us." [I could not accept such a gift.]

"I have experienced some good

blessings from the Lord. I pray for more of His love. I want to unite myself with God's people. I can now comprehend what I must do to be saved."

Mason City, Ill. An old Grand Army veteran converted.

"I am poor in goods, but rich in faith. I have been in the service over sixty years."

A ripe sheaf.

"I have a more earnest desire to be always ready for any service in His cause."

Fisher, Utica.

"I am more fully resolved to live a more earnest Christian life."

Crozier.

"My prayer is that I may have strength to use the good I have received."

Annle C.

"I have seen my heart as never before. I trust I will be more useful. I shall always remember you as one of our Savior's most faithful servants."

"The meetings have been an inspiration. May you be always strong, faithful, and true. I know we have been greatly blessed and benefited in the work, and by God's help we will be better fitted to go forth to our Master's work."

Rider, Ill.

"I have been helped on toward heaven. I shall not die, but live to declare the work of the Lord."

Deacon Renet-  
ton, Fair-  
field, Ill.

"I have been benefited by your explanation of Scripture. Pray that I may yet be an earnest worker for the Lord."

Convert.

"I was converted to the Lord and will now take the Bible as my guide and do my duty."

Blasphemer  
and infidel  
wife.

"We have both been greatly benefited and will always have the kindest of memories of you in the future."

[Their pastor said of them, three years after, that they were jewels and pillars.]

At the close of  
my stay as  
supply at  
Macomb, Ill.

"DEAR SISTER DILLARD,—I want you to pray as you never did that Brother Dillard will not throw down this work here, but stay here for many years to come. I have heard many preachers preach the gospel, but none like our dear pastor. If he leaves, I feel as though I shall never hear him again.

MEMBER."

Good results  
after the  
meeting.

"I have been strengthened and seen sinners brought to Christ."

"The fruit of your meetings has been a power for good around here. Since the meetings two have professed and I believe more will follow. I have prayed for you every night and morning."

"Glad to hear your meetings are increasing daily and wish I could be there; I enjoy your preaching. I trust you may have physical and spiritual strength to go ahead with your work. A great many have said to me that they had never enjoyed a meeting as they did yours with us. We trust to have you with us again at some future time. My son came forward for prayer the last night. Remember him at a throne of mercy. DEACON."

Deacon Mot-  
ley, New  
Hartford,  
Mo.

"Glad to hear of your success in the Lord's work. It is a good idea for you to take some rest. The Master said to his disciples, 'Come apart and rest.' It is unwise to run this machine too much."

Pastor Harri-  
son, Cyrene,  
Mo.

"Oh, how the weak prayers of un- faithful Christians are often so signally answered!"

Weak but  
strong.

Eternity will  
tell.

"The good done by faithful preaching eternity alone will reveal."

An anxious  
mother.

"You have deserted your old State long enough. What a feast it would be to have you in another meeting! I shall never forget the delightful hour of worship had in our home in Amherst the morning you and Bro. J. left. If the fellowship of kindred minds is so delightful here, what will it be up yonder? Won't you, notwithstanding the many burdens you bear, sometimes pray that our children may be fitted for a high plane of usefulness? If prayer is worth anything, you have ours. Always for the success of your work."

An infidel converted after  
the meeting  
at Centralia,  
Ia.

"I write, as I promised, to tell you our friend Lottie is converted. I have more faith in prayer than ever. Give the praise to the Lord." [She was an infidel and the daughter of one.]

The great  
evangelist  
heard from.

"I will keep a lookout for an opening to work together a while, and think it might work well for the Master's cause.

W. E. RENN."

"I know you will have four times as



many calls as you can fill. Our loss will be some other field's gain."

Dr. Taylor,  
Rock Island,  
Ill.

"I heard a lady say she had never enjoyed anything in all her life as she did your preaching while here. I am not surprised to hear the people are so pleased with you in Kansas City."

After the  
meeting in  
St. Louis.

"I hear of a ministering brother in Bushnell who has marked success, will you give me his address and recommend him?" Answer: "Can't recommend. I that write to thee am he."

Pastor Rhodes  
at Normal,  
Ill.

"I was converted the last night of your meeting. I close with the love of Jesus for me, and mine for you."

A little girl.

"Having heard of your work at several places, I write to ascertain if your services can be had in Springfield. Write by first mail whether we can hope to secure you."

Dr. Fletcher,  
Springfield,  
Ill.

"Your sermons on 'The Holy Ghost' and 'Excuses' were the best I ever heard in all my life. O that I had words to express to you the gladness I have that God put it into my heart to be a Christian! Some day in heaven I hope to

A convert  
heard from.

tell you of how I enjoyed hearing you  
tell of God's love. C."

A deacon  
heard from.

"I hope God will bless you at M——  
and the people become interested in the  
work as they have here, and that you  
will return to us in the near future."

Devil's agents.  
Pastor Elliott.

"I think the devil had some members  
of other churches to help him, and on  
that account our results were not as far-  
reaching as they would have been. My  
people came in after you left and  
brought substantial tokens of friend-  
ship; besides provisions, was clothing  
for the entire family."

A student.

"I learned more by one of your ser-  
mons than I could learn by myself in  
six months."

A liberal soul.

"Had I a hundred dollars to give you,  
it would be a pleasure. Accept this  
and remember the greater will which  
goes with it."

A gift to the  
work.

"I enclose some printed matter; give  
it to some soul seeking the Savior."

Three essen-  
tials to  
preaching.

"Your sermons were good from the  
first, because of their earnestness, sim-  
plicity, and beauty of thought. This

meeting has been a great blessing to me."

"Sixteen have united with the church After the meeting. since you left, myself among the rest."

"Shall ever remember you as one Always remembered. who has done me great good. Pray that I may grow in grace."

"I shall begin week of prayer and Dr. E. A. Stone. move slowly on so you can come in. Let us knock the persimmons and gather them. Preach the gospel and expect results."

"As long as I may live and pastor Pastor Fisher. churches, I want no one but you to hold my meetings."

"I endorse your plans over anyone Richard Anderson, Bristol, Tenn. I have ever seen." [This man was nominated for Governor of Tennessee, and died the next day.]

"I am sure you have gifts for evangelistic work. Evangelist Hutson. Trust the Lord and go ahead."

"If it is a question of money, that need Greatly in earnest. not delay you, for people are coming to me with money in their hands, saying, 'Have him come; we want him again.'"

Got the wrong  
man.

"The union meeting has not been what we pastors hoped it to be. We want you to come."

Pastor at Dan-  
ville, Ill.

"We will work and wait; I believe God's hand is directing this work."

Broadhead,  
Wis.  
A little girl.

"I am trying, by the help of the Savior, to be a better girl. We have a class society in Sunday school to help support a pastor."

Must have him  
again.

"Our pastorsaid yesterday, 'Wemust have him next winter to give us another stiring up.'"

After the meet-  
ing.  
Paris, Ill.

"Many come to enquire about you. I wish I could tell you how much we think of you. Five more were baptized last Sunday."

A foretaste of  
heaven.

"Mamma says she thinks the meetings while you were here were a foretaste of what we shall have in heaven."

A second call.

"Can you come and spend ten days? My people speak very kindly of your work here two years ago."

After the meet-  
ing.

"We had a grand prayer-meeting; all the converts but one testified. I never was happier in my life; I know I am doing what Christ has commanded me."

"I hope you will have good meetings, A convert.  
and I know you will, for God is with  
you."

"If we would only grasp the prom- President of  
the ladies'  
praying cir-  
cle.  
ises of God, how much better it would  
be."

"Do you think I can get the evan- P. to pastor at  
Gilliam, Mo.  
gelist you had? Write me where to  
find him."

"I wrote my old classmate and pred- Pastor at Gil-  
liam, Mo.  
ecessor a glowing account of your  
work here."

"Words cannot express the gratitude Detroit Busi-  
ness Univer-  
sity, Kline.  
I feel for your kindness to me and  
mine, and may God bless you and yours  
shall ever be my prayer."

"Doctor, you looked tired at Clinton; Convert,  
we want you to come and stay with us  
and rest a few days before going to R.  
I will do all I can to help you, and take  
you riding every day. More people at-  
tend the prayer-meetings since the  
meeting than ever before."

"Before you came to this place on Convict in  
Iowa prison.  
your blessed mission I was an infidel,  
because, as you remarked this morning,



it suited my manner of living better. Your first sermon convinced me there was a God, the almighty First Cause; your second, that I owed Him a debt I could never pay; your third persuaded me to give my heart to the Blessed One, who is the way, the truth, and the life. I believe my conversion is permanent, and that the pardon is full. I can never express the thanks I have for you. My prayer is that you may help many more unhappy sinners."

An orphan  
child.

"You were the first whoever seemed to think I even had a soul. You saved me from being an infidel. You helped me when life seemed unbearable."

Lost.

"With my own hand I have shut forever mercy's gate."

Bread on the  
waters.

"Hope your preaching here will be as bread cast on the waters. Have been encouraged to go on in the good work."

Good results.

"I am glad to hear you are having a good meeting. How could it be otherwise? The Sunday after you left thirteen were baptized; the house would not hold the crowd; two others joined."

"I heard a man who calls himself an evangelist, but he acted more like a lunatic escaped from some asylum. I learned you would be at the Baptist church there; I told the people to go and hear you, so you must give them some of those beautiful sermons you preached here."

Hard on the preacher.

"Remember the ability that God has given you. You are calculated to do so much good in this sinful world."

Responsibility.

"Two baptized. Dr. W. preached a fine sermon; it was a feast to the young converts. We organized a prayer and praise meeting Friday night; one of the new members read a chapter and led in prayer; so, you see, we put them to work. You have a great hold on our people. Dr. C. said some nice things about you Sunday."

McElroy, Dover, Mo.

"I sometimes grow tired and feel like Elijah, all alone. But God sends a comforting word and makes me feel I am not alone. It was very kind of you to remember me and send such good news. I thank you heartily for such

Rev. S. P. Brite.

kind and brotherly feeling. I often think of you and your work, and cherish only the most brotherly interest for you and yours. Many of our new converts are doing nobly. I wish I could have you in a meeting again. I like to work with you."

From the field  
after three  
years.

"We want you again. Many of the converts from the former meeting are expecting you to baptize them when you come. We have no pastor."

From warden,  
Iowa prison.

"Mr. ——— seems to be sincere in his change of life; he has given up tobacco and testifies in social meetings, which is a good sign."

Dr. Netherton,  
Clinton, Mo.

"Your good work here has been a great blessing to us. May He continue to bless your efforts wherever you go. The church requests the publication of your last Sunday's sermon in the *Central Baptist*."

Prof. Stone,  
La Grange  
College, Mo.

"I want to speak in time to have you with me this fall. I was glad to receive your recommendation to the Arkansas church. I long to be wholly engaged in the pastorate."

“I was glad to hear you were taking a rest. I could but feel you were sick after leaving R——. Baptized two more last Sunday. Services have been good since the meetings closed. I hope your rest will enable you to enter the fall campaign with vigor. Many kind inquiries have been made about you since you left.”

Pastor **Manes**,  
Rolla, Mo.

“I recommended you at P——; they are anxious to have you. I want you introduced into this State. Dover people were glad to hear from you. Had a good meeting and baptized two.”

President of  
La Grange  
College.

“Mrs. D——, we had the pleasure of hearing your husband, the eloquent divine. He has evidently won the hearts of the people of Clinton. God showered His blessings upon them last night, and six precious souls were converted. To Him be all the glory. Our meeting has been a success in every particular; church strengthened, Christians awakened, new zeal inspired, and a host converted.”

Deaconess,  
Windsor,  
Mo.

“All remember and speak well of



Presbyterian  
pastor,  
Shawsville,  
Va.  
C. A. Miller.

you, and seem to miss you. By all means go and get acquainted with Mr. Moody. I find Mr. D—— a man of catholic spirit and a successful revivalist. He treated me with all due respect; he was at all times open to brotherly suggestions and Christian advice. There have been over a hundred conversions in C——. He assumes that the gospel is true and insists that people accept and act with him; judgment begins at the house of God; Zion must travail and bring forth—but I need not eulogize him; you will see for yourself. Mr. D—— is young, not beyond the fear of temptation; I have put him on his guard against being uplifted. I close by saying that many a sister, mother, and father among us has been made to rejoice because of what the Lord has done.”

Convert.

“I feel much complimented by your expression of interest in my present and future welfare; I shall always make an honest effort to prove worthy of your high regard. I must be honest



with myself, so in the future I shall bring no reproach on the great cause for which you are giving your life."

"I am a Christian, and there is Paris. nothing on this earth which would induce me to give up my hope of heaven."

"I have a delightful room. The Rev. Harris. Father, Son, and Holy Ghost dwell with me. I know I would not change places with any man on earth. P."

"Your sermons have opened my eyes Iowa. to the terrible abyss over which I was standing; secondly, they showed me the way out of darkness and death into light and life, with Christ as my Savior and guide."

"DEAR BROTHER,—Praise the Lord Pastor Nicholson, Bushnell, Ill. for His wonderful works! Night before last your dear son found peace. He is so happy; his face shines with the light of God."

"We are sure the boy is safe; he Bereavement. loved Jesus; we cannot wish him back. Those gone have the best of it."

"Anything which has come from my Pastor Smith, Macomb, Ill pen or tongue belongs to the Lord

Jesus, and His servants have a right to use His weapons."

Pastor Williams.

"DEAR BROTHER,—There has been so much clap-trap work down here that I fear the cause has fallen into disrepute. I am praying for a deep work, and we will all try to be ready when you shall come. The ram's horn has sounded, but the walls have not fallen. God bless you."

Calls in the South.

"Allerson wants you at Greenville, Tenn, and if you will accept, he will gladly wait until you are through at Johnson City. While I was at Bristol Brother Haymore baptized several more from your meeting."

Almost persuaded.

"Papa is almost persuaded to be a Christian. Won't you help me pray for him? I take everything to God in prayer, however small. I have had so many answers."

Waiting.

"Glad to hear of your great success in Christiansburg; may it continue. Withville will wait until you come."

One seeking the Lord.

"I feel that your preaching has done me a great deal of good, though I do

not feel I am good enough to join the church. I am praying to God to give me a brighter evidence than I have. Pray for me wherever you go, and I believe your prayers will be answered. I hope we will meet in heaven, if no more on earth."

"I must write you. I am *so* happy Rozetta, III. since I united with the church. Your plan of work led me to Christ. Oh, how I love you for your influence in saving me! Others here have been saved as well, and feel the same way. This has been the happiest part of my life. Persons who were so hard and laughed at me at first now gather around and shake hands with me. If there is a preacher on earth doing good, it is you. I hope you will soon come back again."

"Your letter comes like sunshine Anxious for a meeting. through the clouds; we have taken on new hope, and shall continue to pray until you come. CLERK."

"In the Lord's time you will suc- He will be ready.ceed, no matter what the weather or

roads may be. We will be ready when you come."

Centralia, Ill. "Your idea of my preaching, as you expressed it to me, has put me to thinking on that subject. Should I decide, what college would you recommend? Many things said in your sermons have done me great good. Two more united with the church last night, the photographer and wife. B."

Mrs. Rice. "Mrs. D——, we enjoyed your husband's stay in Evansville, and especially with us. We felt as if we had known him always, and feel as though we know you."

Methodist steward. "I hope the Good Being is blessing you. I wrote to Pulaski City in regard to a house for you. Our prayers will ever follow you."

Evidence. "I thank God for the evidence I have in my poor heart that I am a child of His. I love Jesus and the cause."

Dr. Ralyea, Ladonia, Tex. "Wife and I often speak of you, and wish we could again enjoy your forcible and logical discourses. I am hard to please when it comes to preaching, but

I can say without flattery that yours suited me exactly, and I live in hopes of some day being treated to just such a feast."

"I believe that man is thoroughly converted, because he has cleaned up himself and looks like a gentleman—an outward sign of an inward work."

Pastor Davis,  
Centralia, Ill.

"Rev. E. Banks Dillard is having crowded houses at the Baptist church."

Centralia Daily  
Sentinel.

"Last evening Evangelist Dillard's sermon was of a superior order. Many of his hearers were moved to tears. It is now understood why he has been having crowded houses in other cities."

Evansville  
(Ind.) Journal.

"Saturday evening services were in some respects the most interesting of the whole series. Quite a number of adults came forward and professed conversion, among them a gentleman for whom many prayers have been offered by his wife and many of his Christian friends. Friday evening his wife was received into the church, having been a Baptist for a number of years.

"Mr. Dillard's sermon on the 'Open-



ing of the Books,' Rev. xx:17, was eloquent and impressive, as all his sermons have been.

"To-day will probably be his last in the city. All who have not yet heard this able and earnest man should avail themselves of the opportunity of hearing one or all three sermons to be preached to-day."

*Danville Daily  
Press.*

"Revival meetings in the Baptist church, under the charge of Evangelist Dillard, are now in progress. Rev. Dillard, in manner and matter, is much like Evangelist Williams, who aroused such an interest throughout the whole city some two years ago. Last evening a large audience gathered to hear him and great interest was manifested. 'Who Is on the Lord's Side?' was his subject. To-morrow night he speaks especially 'To Weak Christians.' Go and hear him. It will not only entertain, but do every one good to listen to his eloquent and energetic appeals.

"Fine singing, under the leadership

of Mrs. W. A. Connelly, is an attractive feature of these meetings."

"The meeting last evening was by *Daily News*. far the most interesting meeting of the series. Mr. Dillard preached one of his earnest and forcible sermons on 'Decision,' appealing to all to make a decision to come out on the Lord's side at once. One went forward and professed conversion. Several arose for prayers and four were received as candidates for baptism. The hearts of God's people were made glad for all these good things. Mr. Dillard will only be with the church this week. All who have not heard him should hear his fervent appeals. This evening the subject will be the 'Wagons in Egypt in the Days of Joseph.'"

"Last evening the church was literally packed. The first part of the service was devoted to a short service of prayer and song, followed by the administering of the ordinance of baptism by the pastor to five young candidates; after which Mr. Dillard preached

*Journal-News,*  
Evansville,  
Ind.

a soul-stirring sermon, telling what he understood by the term, 'the desire or feeling for a religious life.' This evening his subject will be, 'Opening the Books.'"

*Daily News,*  
Danville, Ill.

"A goodly proportion of the large crowd that filled the church last evening consisted of young people. Mr. Dillard talked especially for their benefit, and talked to them and at them in a simple, earnest, kindly way. His discourse was interspersed with numerous apt and interesting anecdotes, and held the attention of all to the end, even of the 'littlest tot' of them all. No mere synopsis of this sermon would do either the subject or speaker justice, as Mr. Dillard must be seen as well as heard to fully appreciate his matter or his force as a speaker. The ordinance of baptism was administered to four new converts. This evening Mr. Dillard's subject will be 'Elijah's God.'"

*Vindicator,* Al-  
bany, Wis.

"Evangelist Dillard preached three grand sermons yesterday to large audi-

ences. It was the best day since the revival set in, and the interest taken in the services was very great. At the morning service two adults confessed conversion and nine united with the church. At night there were five conversions and several asked for the prayers of the church. Rev. Dillard has consented to remain a few days longer, and will preach to-night. All are cordially invited."

"The revival at the Baptist church *Journal, Peoria, Ill.* is growing in power and interest. Several came forward for prayers and numerous requests for prayer for others were made. The sermon by Rev. Dillard was on prayer, and was listened to with rapt attention by the large audience. He is a preacher of rare power. He will preach to-day at 2:30. All are invited to come and hear him. Services also at 7:30 in the evening."

"The church was again filled to the door last evening. Mr. Dillard preached from I. Kings 18:21, 'How long halt ye between two opinions?' The history *Daily Sentinel, Danville, Ill.*

of our race, from time immemorial to the present day, in whatever land or people, from 'enlightened England' to 'darkest Africa,' shows that man worships something. All of them have been and are now either worshipers of the living God or idolaters. So kind, so sympathetic, so unselfish was his appeal to worship the 'God of Elijah,' it would seem that none could fail to decide at once, 'That as for me and my house, we will serve the Lord,' and a number did decide last evening this most important question. Four were received for baptism."

"PEORIA, March 25, '93.

*American Baptist,  
St. Louis,  
Mo.*

"A new era dawned upon the church three and a half years ago; they arose and built an elegant new house of worship at a cost of \$60,000 or more, and have since then organized one of the missions into a church, which has also built a new house of worship and is in a flourishing condition. About six weeks ago Evangelist E. B. Dillard and Vocalist L. H. King came to this place



and began a series of meetings in Memorial Baptist Church, which resulted in the addition of thirty to that church; after which, on the invitation of the pastor, Dr. D. D. Odell, they began a work in the First Church. The large auditorium, which will seat from eight hundred to one thousand, was filled with those who were eager to listen to the gospel. As a result of their labors forty-four have thus far united by baptism, and others will follow.

"The pastor and people have been greatly blessed through the work of this most earnest brother, who is entirely free from the petty faults which sometimes attach themselves to evangelists. Brother Dillard is a plain, earnest preacher, who relies upon God to bless his work.

"The pastor cheerfully recommends him as one of the best preachers, and the safest for evangelistic work.

"D. D. ODELL."

"Rev. Dillard is a typical evangelist—one calculated to do great good

wherever he goes. His sermons here were devoid of denominational abuse and disgusting personalities, but replete with the Word of God and true Christianity. The ordinance of baptism was administered Monday night. The total result of the meeting was twenty-five additions and reinstatements."

*Fannin County News, Ladonia, Tex.*

"The Baptist protracted meeting will probably close next Sunday night. The good work done at this place by Dr. Dillard will never be fully known till the 'books are opened' on the final day. His sermons have been chaste, eloquent, and logical. He has conducted his meetings on a broad and liberal basis, and all denominations have worked and enjoyed it. When Dr. Dillard leaves Ladonia he will carry with him the best wishes of all Christian people of Ladonia. May he live long to prosecute the noble work in which he is engaged."

*Herald-Dem., LaGrange, Mo.*

"Recently Dr. E. B. Dillard closed a meeting of two and a half weeks' dura-

tion at La Grange. There were twenty-six additions; eighteen were baptized by the pastor, Elder D. T. Morrill. Elder Dillard, during his stay in La Grange, made many friends among the people, regardless of church affiliation. He devotes his entire time and talent to the conversion of sinners, considering the matter of church preference of minor importance, and all denominations will be benefited by his labors there. He grew upon the people at every service, his eloquent and impassioned appeals winning for him distinction as an orator and reverence as a devout minister."

"WINDSOR.—We have just closed the most wonderful meeting that it was ever my privilege to enjoy. The oldest members of our church say it has been the greatest they have ever witnessed. God has magnified His Son in the salvation of more than a hundred souls. The work was quiet, but deep. The meeting continued nearly four weeks, the preaching being done

*Central Baptist, St. Louis, Mo.*

by Rev. E. B. Dillard, D.D., of Maplewood, St. Louis. Bro. Dillard is a gospel preacher, full of earnestness and clothed with the Spirit. I have never before heard such appeals to the judgment and conscience. As an evangelist, he is the pastor's friend, and free from all questionable methods of work. I have never seen an evangelist whom I more heartily endorse. Bro. Dillard was aided by his singer, Mr. L. H. King, who added much to the interest of the meeting. On April 7th the pastor, aided by Bro. Dillard, baptized, in the presence of at least twelve hundred people, seventy-one happy converts. Six others await baptism; five were received by letter; one restored. We have organized a Baptist Young People's Union, with fifty already enrolled. Bro. Dillard is now in a meeting at Clinton, where I trust God will use him in the conversion of scores of souls.

S. P. BRITE."

*Western Baptist,*  
Dallas,  
Texas.

"HONEY GROVE.—Bro. E. B. Dillard, of Bushnell, Ill., a Virginia and

North Carolina boy, is with me holding a meeting. Some eight professions yesterday, and there have been several additions. Large crowds gather. We had to move to the M. E. College. Bro. D. is in many respects a remarkable preacher. His sermons are of a high grade. He is logical, scriptural, forceful. We think he could do a great work in Texas if we could locate him here. We commend him highly as an evangelist, with ten or fifteen years' experience in Virginia as a pastor. He is a D.D. of La Grange College, Mo. He will be in the State several weeks. Write to him, brethren, and invite him to visit your church, if you want a good evangelist. B. W. N. SIMMS."

"To-morrow closes the third week of the meeting at the Baptist church, with the interest better now than it has been at any time during its progress. Up to Thursday night there had been over fifty conversions and thirty-three additions to the Baptist Church. The congregations have been very large, a

*Times-Democrat, Windsor, Mo.*



great many standing, unable to obtain seats. The attention has been the closest and most respectful, and there has been profound earnestness and intelligent activity on the part of the church and preachers. Mr. Dillard, the evangelist, is the most persistent of men. He does not stop with one invitation for each evening, but makes them over and over again, urging sinners to accept Christ, and in the gentlest, kindest way persuades them. The meeting will go on the coming week, and possibly longer, if the interest remains good."

*Review.*

"The revival which has been in progress at the Baptist church for the past four weeks closed last Friday night. The labors of Dr. E. B. Dillard, the eloquent evangelist who conducted the meeting, were by no means fruitless, there having been about one hundred conversions, and most of them joined the Baptist Church. \*

*Daily Transcript, Peoria, Ill.*

"Dr. Dillard is an earnest worker, a pleasing speaker, and an apt illus-

trator; and back of all these good qualities is an earnest Christian's desire to do good work in the Master's vineyard. Hence it is not surprising that his efforts were followed by such glorious manifestations of faith. Another potent factor in the meeting was the singing of Prof. King, who had charge of the singing during the meeting."

"The meeting at the Baptist church last night was one of the best of the series. The sermon was on the subject 'Decision,' and was a masterly effort. There was one conversion and several knelt for prayers. Four united with the church. Meeting this evening at 7:30 "

"The services at the Baptist church yesterday were attended by large congregations. The hand of fellowship was given to twenty-seven new members. There was one addition to the church at the morning service. Every department of work in connection with this church has received a new impetus from the recent revival."

*Press, Dan-  
ville, Ill.*

"The meeting at the Baptist church, under the lead of Rev. E. B. Dillard, is still in progress and is accomplishing the best results. The services have been held during this week, afternoon and night. At the night meeting especially the house is always crowded. The minister is greatly liked by the congregation. He is eloquent in speech and zealous in work, though at all times discouraging everything like undue excitement or haste in offering for membership in the church. A deep religious feeling pervades the congregation and the community as well. To this time eighteen have been added to the church. The services will doubtless be closed Sunday or Monday."

*Herald-Demo-  
crat.*

"The meeting conducted by Elder E. B. Dillard at the Baptist church, for more than two weeks past, closed Wednesday night with twenty-seven additions. The ordinance of baptism was administered to eighteen converts Monday evening. Elder Dillard dur-

ing his stay made many friends among the people, regardless of church affiliation. He devotes his entire time and talent to the conversion of sinners, considering the matter of church preference of minor importance, and all denominations will be benefited by his labors here. He grew upon the people at every service, his eloquent and impassioned appeals winning for him distinction as an orator and reverence as a devout minister."

"The services last evening were delightful and encouraging, resulting in six more who came to the Lord's side. Mr. Dillard's talk on 'The Wagons in Egypt in the Days of Joseph' was a characteristic one, logical and beautiful."

"Dr. C. B. Dillard, Baptist evangel-  
 ist, came to us December 11, 1893, and  
 remained four weeks, preaching as only  
 Dr. Dillard can preach, and at each ser-  
 vice God's power was manifested most  
 wonderfully. There were about one  
 hundred conversions. The Baptist

*Central Bap-  
 tist, St. Louis,  
 Mo.*

church at this place has been greatly strengthened, and thanks God for sending such a man into its midst. Any church wishing the service of a good evangelist will be fortunate indeed if it can secure Dr. Dillard. He is a strong preacher, a thorough Baptist, and an excellent evangelist. While with me he was busily engaged in preparing for the press the following books: 'Evangelistic Work,' 'Book of Lectures,' 'Book of Sermons,' 'Book of Songs for Revivals.' I read much of the manuscript, and am satisfied that the books will have a ready sale. Quite a large number of them will be taken here. I have written these lines without Dr. Dillard's knowledge of them, but felt I must say this much.

"GEO. W. NORVELL,  
"Pastor Baptist Church."















LIBRARY OF CONGRESS



0 020 591 088 8